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To the godlie fathers and brethren convened
in this present general Assembly at Brentford.
May. 1601. Y. M. wisheth the grace meritt
and peace from God sheweth Christ wth the
spirit of freedom uprightnes and faithfulness

LAUNGE maine charge a calling to be present at you at
the assembly (godlie fathers and brethren)
and praye for me in the name of God after a long and sove-
raigne and most honorable and most honorable
I should not at least but I cannot but say that I am
And first as touching the matter, Can it be possible that I should be
for a rare and singular grace as to witness to the best of my
that and all of God's gifts given you in possession or to be for glorifying
of Christ king of kings in your membership of his church and true religion
and need to give hand to inspire against impiety wrong and all of
your from the best in spirit of love and most Christian affection of his love.

The Epitaphes of a manie upright
and faithfull knight John Durie
minister of Montrose who died
the first of Maye 1600.

In God's love for the redemption of John Durie 65th at hand,
John Cometh forth from Christ's flock for plighted and debed
N. 2 in Montrose to be a man for plined, for great y^e for his name,
The Cometh forth debed from Kirk 19th Christ's for his name.

THE DIARY
OF
MR JAMES MELVILL.

1556—1601.



Bannatyne Club
PRINTED AT EDINBURGH,
M.D.CCC.XXIX.

and Joy-Land
I told me at
And first as
for a rare an
that and all
a black king

The Epitaphes of a marie upright
and faithfull Hapten. Thome Durie
minister of Montrose 1592 died
29. Febr of 1649.

THE DIARY
OF
MR JAMES MELVILL.

1556—1601.



Bannatine Club
PRINTED AT EDINBURGH,
M.D.CCC.XXIX.

820.6

B22

no. 34



TO
SIR WALTER SCOTT, BART.

President,

AND THE MEMBERS OF THE

BANNATYNE CLUB,

THIS WORK IS PRESENTED

BY

**VISCOUNT MELVILLE,
SIR WILLIAM ARBUTHNOT,
SIR HENRY JARDINE,
ROBERT DUNDAS,
COLIN MACKENZIE,
JOHN BORTHWICK.**

EDINBURGH, JULY, 1829.

387525

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THE BANNATYNE CLUB.

M.DCCC.XXIX.

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PRESIDENT.]

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PREFATORY NOTICE.

MR JAMES MELVILL'S DIARY, comprehending the period from 1556 to 1601, has long been known as a work of authority and importance in the ecclesiastical and political affairs of Scotland : From it Mr David Calderwood enriched his History of the Church, and, latterly, Dr M'Crie his interesting Life of Mr Andrew Melvill. While it comprises the autobiography of a man, whose mild and conciliating disposition, yet honest and stedfast principles, rendered him peculiarly fit, amidst the violence of conflicting factions, to advocate and describe the interests of the Reformed Church of Scotland, it forms a faithful record of a momentous period in the ecclesiastical and civil polity of the nation,—interspersed with many valuable notices regarding the state of learning in our universities and schools, and the characters of the more eminent men in church and state, during the latter part of the sixteenth century.

Although this work may be more strictly denominated *Memoirs* than a *Diary*, the latter term has been assumed on account of its being the title under which it is most generally known, and also to avoid confounding it with SIR JAMES MELVILLE'S MEMOIRS.

The original Manuscript is preserved in the Library of the Faculty of Advocates, and consists of 371 folio pages, closely written in the author's hand,

in a small but distinct character, of which a fac-simile is prefixed. It would appear from the following notice, in an unknown hand, inserted in a copy in the possession of Adam Gibb Ellis, Esq., that the original MS. at one time belonged to Mr David Calderwood, who, it is well known, drew largely on its contents in compiling his History of the Church of Scotland. ‘ The following, “ At Anstruther,” &c. and “ The “ Historie of the Life of J. M.” were transcribed from an old MS. lent to me by S^r W^m Calderwood of Poltoun, one of the Judges in the Courts of Session and Justiciary, who had it among other papers that belonged to his grand-uncle, Mr David Calderwood, author of *Altare Damascenum*, History, &c.’

Sir William Calderwood was elevated to the bench in 1711, and having died in 1733, Mr Ellis’s copy must have been prepared between these periods ; and as it bears internal evidence of having been transcribed from the Faculty MS., it would, therefore, appear that the “ old MS.” alluded to in the above notice, is the one now in the Advocates’ Library—more particularly as there is no other copy of the Diary of an earlier date than the beginning of the eighteenth century. It is probable that Sir William Calderwood afterwards presented this MS. to the Faculty of Advocates, of whose body he was a distinguished member.

There is another transcript of the Diary in the Signet Library, apparently of the same age with Mr Ellis’s copy. Excepting these no other is known to exist ; and in preparing this work for the press, both of them have been consulted ; but, being inaccurately transcribed, they have not afforded much assistance in elucidating any ambiguous expression in the original. Mr Ellis’s MS. is contained, along with a copy of Mr John Maule’s *HEAVEN NO HELL, OR DEATH NO DANGER*, in a folio volume, which formerly belonged to the late Rev. Adam Gibb, and which bears the inscription, ‘ James Erskine’s Book,’ on the inside of the board. The copy in the Signet Library, contained in a

small quarto volume, belonged to Mr Patrick Cuming, minister in Edinburgh, at the sale of whose books it was purchased by the late Mr George Paton, at whose death it was transferred to the Signet Library. From various corrections and interlineations in this copy in the well-known handwriting of Mr Robert Wodrow, it appears to have been at one time in his possession.

It may be observed that, throughout the following pages, the abbreviations of the MS. have been for the most part avoided ; while the orthography of the original has been scrupulously retained, even occasionally at the expense of perspicuity. In some instances, however, it was found necessary to depart from such strict accordance, where errors of a clerical nature occurred. Where these have been corrected, they will be found in a list of ALTERATIONS AND CORRECTIONS at the end of the book, from which the reader may judge of the propriety of the change from their original to their altered form.

MR JAMES MELVILL'S DIARY.

1556—1601.

**JAMES SMITHE, JHON DYKS, AND MR SWEIT,
STRANG EXERCEISES TO MY SPREIT ;
BALDOWY MILUIN-ANDRO'S FLIGHT
OF MYND AND BODIE MAR'D THE MIGHT.**

MR JAMES MELVILL'S DIARY.

AT Anstruther, the 10 of August, in the yeir of the last age 1600.

FORSAMIKLE as the corruption of man is readie not onlie vngratie to forget the benefittes of God, bot also most sacrilegiuſlie to aſcrybe to thameſelues the praiſe of anie thing commendable and weill done, I haiff thought it maiſt neceſſar to inregiſtrat in this book the warks of God for the miniſterie of his worſchipe, and ſaluation of his peiple within this congregation of Kilrynnie, for amendiment of vnthankfulnes, and remembring and ſteiring vpe the hartes of all the members thair of to acknowlage fra tyme to tyme the graitnes of his cair, loue, guidnes and grace ; and that all thanks and praiſe may be giſſen to his Ma^{ty}, all haill and alleanerlie.

In the yeir 1583, Mr Wilyeam Clark of maiſt happie memorie for godlines, weſdome, and loue of his flok, departed this lyff, leaving four congregationes wharof he haid the charge, deſtitut of miniſterie, v^t. Abercrombie, Pittenweim, Anſtruther, and Kilrynnie, whaſe deſolat miſerie was the mair, that it fell in the yeirs of feirfull plagues and confuſion bathe vpon the kirk and comounweill ; to wit, the yeirs fourſcore four, and fourſcore fyve yeirs, in the quhilk vnhappie tyme Biſhop Adamſone of St Andros, tyrannizing in the kirk, obtrudit to thame ane of whome they lyked nathing, whaſe name I ſpair, for the maiſt part, be occaſion wharof thair enterit in verie grait diſſentioun in thair bowelles, quhilk vexed tham with anguiſh of mynd, grait peanes and expences during the ſaid twa yeirs, and mikle of the fourſcore ſax alſo.

To the remead and compoſing wharof ſupplicationes war gevin in to the preſbyterie of St Andros, of the mercie of God newlie erected and reſtored againe, whilk directed commiſſionars at dyvers tymes to viſit the eſteat of theſe kirks, and travell to draw the peiples harts togidder in ane, and aggrie vpon a paſtor. Amangs the quhilk commiſſionars was James Meluill, ane of the maiſters of the Collage of Theologie, whaſe doctrine and dealling when they

haid hard and war acquainted withe, they condifendit all in ane to craue at the presbyterie that his peanes might be imployed and continowed with thame, nocht onlie for compofing of thair controuerfies, and reconceiling tham in Chryft, bot alfo for vndertaking of a paftorall charge amangs tham. So the faid Mr James being ernestlie delt withall, bathe be the presbyterie and the congregatiounes, yeildit to the calling of God and his kirk, and enterit in the fimmar feafone, in the monethe of July 1586, to teatche at the kirk of Anstruther, fituat in the middes of the faids congregatiounes.

It pleafit the Lord of the heruest to blifs his travelles, fa that all debates and controuerfies amangs the congregatiounes, and within the bowelles of euerie ane of thame (quhilk war bothe grait and in number,) being takin vpe and removit, with grait ioy and comfort the communion was ministrat in the kirks of Anstruther and Kilrynnie in the Spring tyme of the yeir 1587.

Therefter finding the four congregationes a burding intolerable and importable with a guid conscience, whowbeit the faid Mr James haid brought with him at the beginning a fellow laborar, v^t. Mr Robert Dury, yit nather could the faid Mr Robert be provydit of a ftipend, nather could they find thamefelues able to difcharge fo grait a cair of faulls; therfor, the faid Mr James fett himfelf cairfullie for the separating and feuerall planting of the faid congregatiounes, refoluing to tak himfelf to Kilrynnie alean; and delt with Pittenweim, and caufit thame prepeare ane auditorie and kirk within thair awin town, in the quhilk he teachid to theme bathe on the Sabathe and ouk dayes, nocht intermitting his ordinarie doctrines in the vther kirks, vntill Pittenweim was prouydit and planted with a minifter of thair awin, and that without hurt or impearing of the ftipend of the kirk of Anstruther Wafter; the quhilk be grait fafherie and trauell at the Plat, and dyvers actiones of pley befor the Lords of Seffion and Exchacker, be the fpeciall bleffing of God he haid augmented from fourfcore pounds to a hunder lib. and thrie chalders victuall, with gleib and manfe recouered and repared. And fa Pittenweim being planted with Mr Nicol Dalglish, the faid Mr James quyttes and refignes the faid new purchayft ftipend, with the kirk of Anstruther, gleib, and manfe, to his fellow-laborar Mr Robert Dury, and freithing himfelf of the charge bathe of Anstruther and Pittenweim, with all the ftipend and commodities thair of, whowbeit difponit to him ftedefaftlie vnder the Kings priuie feall, and tuik him to the kirk of Kilrynnie alleanerlie.

1589.—For foone therefter the parochinars of Abercrombie aggreit with Mr Alexander Forfythe, and cravit of me their vicarage, with faxtein pounds money

peyit out of thair teind scheaves, quhilk I haid also disponit to me for my lyff-tyme, bot I quyt all in lyk maner, and incontinent efter admiffion of the said Mr Alexander to that minifterie, delyverit him my pices and rights of vicarage and ftipend, togidder with the burding of the said peiple and congregation.

Now in this mean tyme, the ftipend of Kilrynnie was but fourfcore lib. but ather gleib or manfe, but God moved the peiples hartes to haue a cear of me, and mak me fufficient securitie of four hounder markes in ftipend ; the town of Anfruther Eifter bund for the twa part, and the gentlemen to Landwart for the thride, and fordar oblefit thamfelues to big me a hous vpon a piece of ground, quhilk the Lard of Anfruther gaiff frielie for that effect. This was vndertakin and begoun at Witfunday in an. 1590, bot wald neuer haiff bein perfyted, giff the bountifull hand of my God haid nocht maid me to tak the wark in hand myfelff, and furnished stranglie to my confideratioun all things neidfull, fa that neuer ouk pafit bot all fort of workmen was weill peyit, never a dayes intermiffion fra the beginning to the compleitting of it, and never a foar fingar during the hail labour. In Junie begoun, and in the monethe of Merch efter, I was refident therin. It exceides in expences the foun of thrie thowfand and fyve hounder marks, and of all I haid nought of the paroche, bot about a thrie thowfand fheads of fteanes, and fourtein or fyftein chalder of lyme ; the ftanes from the town, and lyme from the landwart, fkarflie the half of the materialles, lyme and ftean, and thairfor iuftlie I may call it a fpectakle of Gods liberalitie.

The hous being endit, and I refident thairin, I becam mikle in deat, and my familie thairwithall to increas ; for bearing the burding wharof I fand my four hounder marks to com far fchort, ioyning thairwithall a grait part tharoff vnpleafendlie peyit, and out of tyme, quhilk did caft me in grait heavines and perplexitie, fa that I was mightelie tempted to haiff abandonet this minifterie of Kilrynnie, and yeildit to maift ernest callings in vther places ; for Edinbrugh, Sterling, Dondie, and St Andros alfo, haid dyvers tymes ernestlie dealt with me. Yit finding my deir peiples hartes, thair obedience to my minifterie, and the wounderfull bleffing of God growing alwayes with me, I durft na wayes waver or mint away, bot ftand ftedefaft in that roum and ftation wher he haid placed me ; and fa fand in notable experience the treuthe of Chryftes words, faying “ Seik firft the kingdome of God and the righteoufnes tharof, and the reft falbe caftin in to yow.” As to the grait glorie of his name I continow this narration.

For the sam yeir 1590, meining myself to the Plat, I gat fourscore pounds in augmentatioun, and the yeir following, maist easelie, by expectatioun, four chalders of victuall. Sa I fand be sure experience that it was guid to len and giff to God, and nocht stand for his honor to quyt whatfumeuir, for he wald repey twyfe als guid, and nocht ly lang in na mans comoun. Whowbeit, alas ! what can we giff him bot his awin. Bot behauld yit the gopine.

It pleased his grace indeid to twitche my conscience with a solist cear of my charge and flock, sa that whowbeit my distractions and occupations war in grait and maist weightie and necessar effeares of the kirk, yit his fear sufferit me nocht to leaue my peiple without daylie attendance and confort, and sa of unspeacable mercie and fawour the Lord steirit vpe a young man, indewing him with singlar graces, and setting the cairfull affectioun of his hart to supplie my absence and weaknes, yea as a fathfull yok fellow to vndertak the half of my burding, v. Mr Johne Doig, in whase roum in the schole, the Lord send another youthe also of speciall godlines, and cair of Chrysts honor and of the weill bathe of young and auld. Thir twa, my happie half marrow (of whome I man wryt to the glorie of God, as he is witnes I do in all this reherfall, that sche euir haid als grait a cear of my calling as I haid myself, delyting aboue all things to sie the wark of God to grow and go fordwart, and esteiming that onlie rightlie and weill bestowit that was warit that way, neglecting and casting asyde the cair of prouision for hirself and childring, whowbeit now growing seiklie and impotent) hald a speciall cair of, and delyt into for the helpe of my charge bathe amangs the young and auld, and tharfor interteaned them in houhauld ; sa that the burding of houhaulding and deattes contracted in biging, with verie grait expences in the comoun effeares of the kirk, wherin almaist the half of sum yeirs I was employed, maid me aboue fit æque at the yeirs end.

Bot my guid God and maister, whom I seruit, and whose turn and wark I haid in hand, prouydit ane vther helpe be a purpose, and in a maner, quhilk I could nocht haiff deuyfit nor luiked for ; first, he moued the Lard of Anstruther to be willing to dispone and quyt the right of the teind fische to the parochie and toun, ane or bathe, for the soun of thre thousand marks, quhilk annes being bestowit, might purchas a stedfast stipend to thair minister for euer. Nixt, when bathe toun and parochie haid refusit the blok, it pleasit God to moue the Lard to offer it to myself a thousand marks better cheape, to be acqyrit to me and myne. And God also put in my hart to accept of the blok ; bot nocht sacrilegiuflie to purchas a leiving to me and myne, of that

quhilk fuld fustein the ministerie of God's worſchipe and ſaluation of the peiple, but to acquyer it for the ſuſtentatioun of the ministerie of the town of Anſtruther Efter. When we haid aggreit vpon the blok for twa thouſand mark, the ane halff to be peyit befor and at Mertimes in an. 1592, and the vther at Witſonday in an. 1593, I knew nocht whar nor whow to gett the ſoumes: I conveinit tharfor the haill Eldars of the parochie to brouche and land within the ſeffioun-hous in the kirk, and thair I maid them this offer; to be content with my preſent leiving, and let the revenew of the teind fiſches be taken vpe yeirlie till twa thouſand marks and the profit war peyit comptlie, and ther-eſtir to quyt them thair augmentation, and tak me to my aſſignation and theſe fiſches, to live vpon and fustein a fellow-labourar with me, quhilk might be thereafter a conſtant prouiſion for thair ministerie in all tyme to come. Manie ſlew guid will to the mater, when they ſaw that I was na way ſeiking my awin commoditie, bot the weill and prouiſion of thair ministerie; bot in end and effect, as it feares with comoun turnes, when it cam to the preparing and deburſing of ſoumes it fealled. And then giff it haid nocht pleaſit God to moue the hart of a ſpeciall freind of myne (to whom I was regrating the mater, and to whome, in that ceas, the ministerie of Kilrynnie is mair behauldin nor to all the parochie and parochinars) to get me the ſoum I ſould delyver at the firſt term, I wald haiff bein forcit to quait the blok againe, and left the purchas of the ſpeciall moyen and prouiſion of this ministerie, quhilk now, of the ſpeciall gift and prouidence of God, is acquired vnto it.

Now the firſt termes ſoum being delyverit, and the Lardes right put in my hand, it could haiff avealit the ministerie nathing, vnles I haid the tytyle of the vicarage, quhilk was in Jhone Anſtruthers poſſeſſioun, with whome it behoued me to blok of new againe for his diſmiſſioun, the quhilk I did, and contented him with thrie hounder marks and reſeruatioun of the dewtie of the Siluerdyk. Sa yit I haid threttein hounder marks to delyver and purchas, for the quhilk I meined myſelf againe to my ſeffioun, and was compellit in end to ſell tham my augmentation, quhilk they war band to pey me yeirlie, to thair grait eaſe and my grait hurt, (war nocht thair eaſe culd nocht be my hurt, whaſe eaſe and weillfear in God was all my cair and reſpect in the mater;) for haiffand the town of Anſtruther bund be ſufficient contract in wrait to me, for twa hounder marks yeirlie, during my ministerie, and the gentlemen to landwart for a hounder, I quat tham bathe for thrie yeirs dewtie, v^r. nyne hounder marks, wharas ſen ſyne I might haiff gottin of tham twyſe ſamikle, and my right ſtanding to the fore. The quhilk I wald nocht ſa particularlie

sett down, war not sum, forgetting themselves and the grait benefit of God, hes alleagit that they debursit soumes for acquyring of the teind fisches to the ministerie, quhilk is far from the treuthe; for indeid, giff God haid nocht done that turn without thair soumes or cair, thair haid skarlle bein a ministerie in Kilrynnie this day. And this I wryt nocht to impeare the praise of guid men in the parochie, wharof I thank God thair is a guid number, and als weill affected as in the land agean, bot to repreß the vnwarrie ingratitude of sum that confiders nocht the bountifull guidnes of God in the planting and preferuation of thair ministerie.

Bot to return to the narration.—With this nyne houndrethe marks, and four hounder of my brethir sonnes gear, I satiffait the next termes soun, and enterit be presentation, collation, and institution of the vicarage, as actuall minister in possession of the said teind fisches, and na way be the tytyle recevit fra the Lard as Taxman, to mak it cleir and sure that I fought the prouision of the ministerie, and nocht a leiving to me and myne. Quhilk I sett down partlie to stope the mouthes of calumniators, giving out my doing as a conqaist of the kirk gear to me and myne; partlie to resolue my warldlie frindes, who thinks I wald never be sa daft as to tak on soumes sa grait to acquyre and bring hame to the kirk hir teinds againe; bot it is not the warlde, bot my God whome I seik to please, and I thank his bontè continualie, hes in sa doing fund mair of the warlde, nor sic as hes done vtherwayes, or euer I fought or luiked for. The haille expences of the proces and pices of the tytyle lyand in a feuerall buft be themselves in my lettron, I estimat to a houndrethe marks, sa in debursit money the haille is to me four-and-twentie houndrethe marks.

The quhilk soun, by the speciall blessing of God, in the fischings I might haiff easelie vtreade sen my first possellioun, giff the burding of my forsaidis fellow-laborar and scholmaister haid nocht lyen vpon me, the grait expences of the comoun effeares of the kirk, and the lang and heaue distres of my wyff. Now this my frind wald ask, What I haiff for my releiff of sic soumes? I answer the fawour and prouidence of my guid God. For giff God spear my dayes with rest in his kirk, I hope he sall vtreade all my deattes, that it may be left frie to the intrant. Giff nocht, and the intrant be worthie of the roum of this ministerie, God and his conscience will moue him to pay the deat resting. Giff he will nocht, the greiff and losis will be graitter to haiff sic a man in that roum, nor of myne to pay my deattes, whowbeit they sell the books and plenesching for that effect. As for the bernies, giff they lern to be Gods seruants and bernies, he will provyde for them as he hes done for me: giff nocht (as God for-

bid) they ar mair wordie to beg nor to bruik (Nehem. v. ver. 4.) For my reward at the hands of God, the Lord of his infinit mercie and grace friethe me from the iust desert of my vyle finnes, for the merit of the deathe and pretius bloode of his Sone my Sauour, the Lord Jesus Chryft, wha is God over all, bleffit for euer. For when all is done, as he and my conscience beares witnes against me, a maist wretched, vyle, vnworthie seruant in his fight, vnles he behauld me in his Chryft, whas I am, and nocht my awin. And far be it fra me to glore in anie thing bot his cros, wharby, wald to God, this warld war fullie crucified to me, and I to it.

As for the town and paroche, the benefit indeed is thairs, let them tharfor, as I hope they will, confidder thair dewtie in conscience befor thair God, to whome, for thair minifterie, I am fuir they ar mair addettit nor anie paroche I know, the Lord mak them to acknowlage it and be thankfull. This onlie I befeik them for the mercies of Chryft, let never that be takin away or abusit from the right use quhilk God hes annes applyed it vnto, fa far as may ly in thame, as they loue the honour of God, and his worschipe to stand in the middes of tham, ioynit with the saluation of thair faulles. And namlie I man ernestlie admonishe the hous of Anstruther never to mein to acclame againe the tytle or possession of thay teinds, whowbeit they might find a corrupt and sacrilegius periured persone to put in the roum, be whome they might gett a new sett and possession of thay teind fisches; for I pronounce heir a curs and maledictioun from God vpon whoseuer fall internet and draw away the commodities tharof from the right vse of susteining of the minifterie of Gods worschipe, and of the saluatioun of Gods peiples faulles within the town of Anstruther, and congregation of Kilrynnie. And God forbid that euer that hous should bring on it the feirfull effect of this curs, quhilk of dewtie I man loue best of anie hous in the Land.

In the yeir 1598, I cawfit print my Catechisme for the profit of my peiple, and bestowit tharvpon fyve hounder marks, quhilk God moued the hart of a maist godlie and lowing frind to frie offer to me in len for that effect. Of this I remean addettit, bot could never, to my knowlage, attein to a hounder marks again for the buiks.

THE HISTORIE OF THE LYFF OF J. M.

THow does manie things, O Jehoua, my God. Thy merveals and thoughts toward ws cannot ordourlie be recompted before thie; giff I wald set me to schaw and speak tham out, they ar mo in number than I can rehearse.—
PSALME XL. VERSE 6.

I will sing the mercies of the Lord for euer: with my mouthe will I declare thy treuthe from generation to generation.—PSALME LXXXIX.

Thow art my hope, Lord Jehoua; my confidence fra my bernhead.

I lean vpon thie from the wombe; from my mothers bowels thow cacht me; in thie fall my praise be continualie.

Let my mouthe be filled with thy laude, even all the day with thy glorie.

Cast mie nocht away in my auld age; when my strainthe fealls me, leaue mie nocht.—PSALME XCI. VERSES 5, 6. 8, 9.

O whow deir ar thy thoughts towards mie, O strong God! whow grait is the foum therof!

I wald recount tham, bot they are ma then the sand: I wake that I may bie yit withe thie.—PSALME CXXXIX. VERSES 17, 18.

I KNAWE a man in Chryft, brought from the wombe of his mother be God, the 25 day of the monethe July (dedicat of auld to S. James the Apostle and Martyr) in the yeir of our Lord 1556;* wha, for thankfulnes of hart to the praise and honour of his gratius God and deir father in Chryft, and for edification and comfort of his childring, and sic as fall reid the faming heirefter, is movit to sett down in monument of wryt the benefits of God bestowit on him sen his first conception and day of his birthe foremarked, sa far, at leift, as his weak vnderstanding and freall memorie in maters that ar esteimed of importance can conceaue and recompt. Whowbeit, as I haiff professed, in the words of the Pfsalme with Dauid, that the smallest of his vnknawin benefits passes the graitteft reatche of my apprehension and vtterance.

And first, God wald haiff me begottin of godlie, fathfull, and honest parents, bathe lightned with the light of the gospell at the first dawning of the day tharof within Scotland, knowing and beleving that Couenant of Grace, and sa the seid of the fathfull, expresse mentioned in that covenant, quhilk assures

* My vncl, Mr Andro, haunde that I was born in an. 1557.

mie of the benefit tharof, yea of that root and wealspring of all his benefites, my eternall election in his Chryft befor the foundation of the world. These parents be name war Richard Melvill of Baldowy, and Isobell Scrymgeour, sistar to the Lard of Glaswell for the tyme. My said father, brought vpe in letters from his youthe, and gentlemanie effeares till he was past twentie yeirs of age, thereafter chosine Pædagog to James Erskine appeirand of Donne, he past with him to Germanie, whar he remeaned at the studie of letters, namlie, Theologie, first with Doctor Macabeus, in Denmark, and thereafter a heirar of Philip Melancton in Wittenberg, be the space of twa yeirs. Of the grait mercie of God haiffing the happe of sic maisters as war the graittest lights of that age within the countrey in the toun of Montrose, and companie of that Lard of Donne,* and the maist godlie, lerned, and noble Scots martyre Mr George Wyhart, and these nominat in Germanie. And the Lord blessing the seid sawin be tham in his hart, at last, soone efter the first reformation of religion, thrust him out into his heruest, and placed him minister of his evangell at the kirk of Mariton, a myle from Montrose, harde adiacent to his awin house and roun of Beldowy, in the quhilk he continowed fathfullie vnto his lyffes end. He died the 53 yeir of his age, in the moneth of Junie, an. 1575, in a Icterik fewar, maist godlie; for efter manie most comfortable exhortationes maid to the noble and gentlemen of the cowntrey, wha all resortet to visit him during his distres, and to his breither and frinds wha remeaned about him, about the verie houre of his deathe, he caused reid to him the 8 chap. of the Epistle to the Romans, and immediatlie efter his brother, Mr James, minister of Arbrothe, asking him what he was doing; lifting vpe eies and hands toward hevin, with reasonable might of voice he answerit, "I am glorifeing God for the light of his gospell, and resting in assurance of his sweit promises of lyff maid vnto mie in my Saniour, the Lord Jesus Chryft;" and na ma intelligible words thereafter. He was a man of rare welsdome, iudgment and discretion, and therfor mikle employed in the tryfts and effeares of the noble and gentlemen of the countrey, quhilk distracted him fra his calling, hinderit his vertew and shortened his lyff. The recompence quhilk he had, was estimation and affection of all. Ther was nane of his rank, and verie few aboue it, that was sa honored and loued as he, quhilk kythed specialie at his buriall, and hes bein often tauld me be men of all degries sen fyne.

My mother died about a thrie quarters, or at least within a yeir, efter I was

* Jhone Areskin of Dun, superintendent of Angus and Mernes.

born, a woman exceidinglie belouit of hir husbands frinds and nibours. I haiff diuers tymes hard when my father breither Roger, Jhone, Mr James and Robert, could nocht satisfie thamfelues in comending hir godlines, honestie, vertew and affection toward thame. And I haiff often hard Mr Andro say, that he being a bern verie feiklie, was maist lowinglie and tenderlie treated and cared for be hir, embrasing him and kissing him oftentymes with these words, "God giff me an vther lad lyk thie, and syne tak me to his rest." Now sche haid haid twa laddies befor me, wharof the eldest was dead, and betwix him and the second, sche bure thrie lasses, sa in end God granted hir desyre, and gaiff hir an wha wald to God he war als lyk to Mr Andro in gifts of mynd as he is thought to be in proportion of bodie and lineaments of face, for ther is nane, that is nocht vtherwayes particularlie informed, bot taks me for Mr Andros brother.

The nixt benefit is of my education till I cam to the age of a man, and entered in my calling, wharin als manie moments, als manie benefits; bot the maist remarkable to my iudgment and memorie I will record. And first in generall to the praise of my heavinlie parent, I man confes with Daud, "My mother has now left mie, bot Jehoua hes receaut mie," and with Esai, "The mother hes forgot the fruit of hir wombe, bot the Lord hes rememberit me alwayes." I haid an evill inclyned woman to my nuris; thereafter speaned and put in a cottar hous, and about four or fyve yeir auld brought hame to a step-mother; yit a verie honest burges of Montros,* hes oft tauld me, that my father wald ley me down on my bak, pleying with mie, and lauche at me becaus I could nocht rys, I was sa fatt; and wald ask mie what ealed mie; I wald answer, "I am sa fatt I may nocht geang." And trewlie sen my remembrance, I cam never to the place, bot God moued sum an with a motherlie affection towards me. About the fyft yeir of my age, the Grate Buik was put in my hand, and when I was seavine, lytle therof haid I lernit at hame; therfor my father put my eldest and onlie brother Daud, about a yeir and a halff in age aboue me, and me togidder to a kinsman and brother in the ministerie of his to scholl, a guid, lerned, kynd man, whome for thankfulnes I name Mr Wilyam Gray, minister at Logie, Montrose. He haid a sistar, a godlie and honest matron, rewlar of his hous, wha often rememberit me of my mother, and was a verie lowing mother to ws indeid. Ther was a guid number of gentle and honest mens berns of the cowntrey about, weill treaned vpe

* Robert Clark.

bathe in letters, godlines, and exerceise of honest geams. Ther we lerned to reid the Catechisme, prayers, and scripture, to rehers the catechisme and prayers par cœur, also nottes of Scripture efter the reiding therof; and ther first I fand, (blysed be my guid God for it) that sprit of sanctification beginning to work sum motiones in my hart, even about the aught and nynt yeir of my age, to pray going to bed and ryfing, and being in the fields alan to say ower the prayers I haid lernit with a sweit moving in my hart, and to abhore swearing, and rebuk and complean vpon sic as I hard swear. Whervnto the exemple of that godlie matron, seiklie and giffen to reid and pray in hir bed, did mikle profit me, for I ley in hir chamber and hard hir exerceises. We lerned ther the Rudiments of the Latin grammair, withe the vocables in Latin and Frenche, also divers speitches in Frenche, with the reiding and right pronounciation of that tounge. We proceidit fordar to the Etymologie of Lilius, and his Syntax, as also a lytle of the Syntax of Linacer; therwith was ioyned Hunters Nomenclatura, the Minora Colloquia of Erasmus, and sum of the Eclogs of Virgill and Epist. of Horace; also Cicero his epistles ad Terentiam. He haid a verie guid and profitable form of resoluing the authors, he teatched grammaticallie bathe according to the Etymologie and Syntax; bot as for me, the trewth was, my ingyne and memorie war guid aneuche, bot my iudgment and understanding war as yit smored and dark, sa that the thing quhilk I gat was mair be rat ryme nor knowlage. Ther also we haid the aire guid, and fields reasonable fear; and be our maister war teatched to handle the bow for archerie, the glub for goff, the batons for fencing; also to rin, to loope, to fwoum, to warfell, to proue pratteiks, euerie ane haiffing his matche and andagonist, bathe in our lessons and play. A happie and golden tyme indeid, giff our negligence and vnthankfulnes haid nocht moued God to schorten it, partlie be deceying of the number, quhilk caused the maister to weirie, and partlie be a pest quhilk the Lord, for sinne and contempt of his gospell, send vpon Montrose, distant from Ouer Logie bot twa myles; sa that scholl skalled, and we war all send for and brought hame. I was at that scholl the space of almost fyve yeirs, in the quhilk tyme, of publict news I remember I hard of the mariage of Hendrie and Marie King and Quein of Scots, Seingnour Dauies slauchter, of the Kings murder at the Kirk of Field, of the Queins taking at Carbarri, and the Langfyd feild. Wherof reid Mr Bowchannan Cornicle, lib. 17, 18, 19.

Even at that tyme me thought the heiring of these things moued me, and stak in my hart with sum ioy or sorow, as I hard they might helpe or hender the relligion; namelie, I remember the order of the fast keipit in an. 1566;

the evill handling of the minifterie, be taking away of ther ftipends, for Mr James Meluill, my vncle, and Mr James Balfour, his cufing-german, bathe minifters and ftipendles, with guid, godlie, and kynd Patrik Forbes of Cors. The Lard of Kiinnaber, and the godlie and zealus gentlemen of the countrey, partlie for thair bernies caufe, and partlie for that notable inftrument in the Kirk of Scotland, Jhone Erfkine of Done, fuperintendent of Merns and Angus, his refidence in Logy at certean tymes, did oftentymes frequent our hous, and talk of fic maters. Alfo, I remember weill whow we pafte to the head of the muir to fie the fyre of ioy burning vpon the ftiple head of Montrofe, at the day of the King's birthe. Thefe things I mark for the grait benefit of that place and companie, wherin the Lord wald haiff me treaned vpe in my firft and tender age.

Now, when my brother and I war come hame, our father examined ws, and was glad to fie that we haid profited reafonable : Neuertheles, the eftate of the countrey was fo vncertain and trubefome, the moyen he haid (wanting his awin ftipend, and helping diuerfe that wanted of his breithring) bot mean and finall, and the occafione of fcholles nocht ferving, we remeaned a wintar at hame, rememberit of our buiks bot now and then, as our father haid leafer, quhilk was bot verie feindle. Yit the Lord fufferit nocht that tyme to be fruitles nather, bot I remember therin twa benefites ; ane the reiding of the Storie of the Scripture that wintar, quhilk ftak in my mynd, and of David Lindfayes book, quhilk my eldeft fifter, Ifbell, wald reid and fing, namelie, concerning the letter iudgment, the peanes of Hell, and the ioyes of Heavin, wherbe fche wald caus me bathe to greit and be glad. I louit hir, therfor, exceiding deirlye, and fche me by the reft. Sche fchew me a day amangs vtheris, a ballet fett out in print againft minifters, that for want of ftipend left thair charge, beginning—

Who fo do put hand to the pleuche,
And therfra bakward goes ;
The Scripture maks it pleane aneuche—
My kingdom is nocht for thofe, &c.

With this fche burft furthe in teares, and fayes, “ Alas ! what will com of thir at that letter day ? God keipe my father, and Mr James Meluill, and Mr James Balfour fra this.” And efter, cryes out the verfe of Dauie Lindfay :—

Alas ! I trimble for to tell
The terrible torments of the Hell ;
That peanfull pit who can deplore ?
Quhilk fall indure for euermore.

With hir speitches and teares sche maid me to quak and chout bitterlie, quhilk left the deipest stampe of God's fear in my hart of anie thing that euer I haid hard befor. I was giffen to a bernlie evill and dangerus vse of pyking, the quhilk sche perceaving, of purpos gaiff me the credit of the key of hir kist, and haiffing sum small siluer in a lytle shottle, I tuk sum of it, thinking sche sould not haiff misset it. Bot be that occasion sche enterit sa vpon me with sa soar threatnings, and therewithall sa sweit and lowing admonition and exhortations, that I thank thie, my God, I absteinit from it all my dayes thereafter; and whereuer I was, giff I could haiff gotten anie thing to by, worthie of hir, I was accuftomed to send it hir in taken of our affectioun, sa lang as sche leivit. This benefit I haid of God by hir meanes that wintar, for incres of his fear and honestie of lyff. The vther was for ciuill conuersation and prudence. My father, that wintar, put in our hands Palingenius, wherin he deltyed mikle himself, inioyning to ws, at his rydings fra ham, to lern sa manie verses par eur. Therby I lernit weill, and euer keipit in memorie, for daylie practise senfyne, these precepts for winning of hartes, concilliating of affectiones, and peaceable conuersation, quhilk he hes in Cancro from these verses following to the end of the buik :—

Quicumque ergo cupit multum dum vivit amari,
Aut studeat delectare, aut prodesse, vel in se
Virtutes habeat, quas compelluntur et ipsi
Commendare mali, et quamvis odere, verentur, &c.

Onlie a thing in the end (quhilk, he wald nocht haiff ws to lern) for subtile revenge is nocht Christian, bot yit maift neidfull to be market, it is sa in vse in the warld in this our age, and esteimed a mean point of prudence.

Nimirum magna est prudentia vincere blande:
Atque animi ad tempus pressum cœlare dolorem.

Machiauel himself could nocht haiff prescryvit it sa weill as I haiff knawin it practised in this countrey; and as yit it is working on: God mak ws simple as doves, and wyse as serpents. I thank God fra my hart, that maid me to ken it fra my youthe to bewar of it, bot nocht to vse it, as I bles my Chryst I deteast all revenge as devillrie, and namelie serpentine.

About the spring tyme, my father resolued to keipe my eldar brother at hame withe him, to lern him housbandrie and experience of the warldlie lyff, now almost past from the age of bernheid; and to send me to the scholl againe

for a yeir or twa, that thereafter he might acquaint me also with housbandrie, and prepear for me a roun, and that becaus he nather saw the meanes to mak ws attain to sic lerning as we might liue vpon, nor when we haid gottin it, anie furè interteinment in the countrey for it. Sa I was put to the scholl of Montrose, finding, of God's guid providence, my auld mother Mariorie Gray, wha parting from hir brother at his mariage, haid takin vpe hous and scholl for lasses in Montrose; to hir I was welcome againe as hir awin sone. The maister of the scholl, a lerned, honest, kynd man, whom also for thankfulnes I name, Mr Andro Miln;* he was verie skilfull and diligent; the first yeir he caufit ws go throw the Rudiments againe, thereafter enter and pas throw the first part of Grammer of Sebastian, therwith we hard Phormionem Terentii, and war exerceisd in composition; efter that entered to the second part, and hard therwith the Georgics of Wirgill, and dyvers vther things. I never gat a strak of his hand, whowbeit I committed twa lourd faultes, as it war with fyre and sword: Haiffing the candle in my hand on a wintar night, before sax hours, in the scholl sitting in the class, bernlie and negligentlie pleying with the beut, it kendlit sa on fyre, that we haid all ado to put it out with our feit. The vther was being molested by a condisciple, wha cutted the stringes of my pen and ink-horn with his pen-knyff, I minting with my pen-knyff to his legges to fley him, he feared, and lifting now a lag, now the vther, rasht on his lag vpon my knyff, and strak himself a deipe wound in the schin of the lag, quhilk was a quarter of a yeir in curing. In the tyme of the trying of this mater, he saw me sa humble, sa feard, sa greived, yeild sa manie teares, and by fasting and murning in the scholl all day, that he said he could not find in his hart to punishe me fordar. Bot my righteas God let me nocht slipe that fault, bot gaiff me a warning and remembrance what it was to be defyld with blude, whowbeit negligentlie; for within a schort space efter I haid caufit a cutlar, new com to the town, to polishe and scharpe the sam pen-knyff, and haid bought a pennie-wourthe of aples, and cutting and ebbing the sam in the Linkes, as I put the cheiue in [my] mouthe, I began to lope vpe vpon a little sandie bray, haiffing the pen-knyff in my right hand, I fell and therwith strak myself, missing my wombe, an inche deipe in the inwart syde of the left knie, even to the bean, wherby the æquitie of God's iudgment and my conscience strak me sa, that I was the mair war of knyffes all my dayes.

In Montrose was Mr Thomas Anderfone, minister, a man of mean gifts, bot

* Minister at Fedresfo.

of fingular guid lyff; God moved him to mark me, and call me often to his chalmer to treat me, when he saw anie guid in me, and to instruct and admonife me vtherwayes; he defyrit me ever to rehearse a part of Calvin's Catechisme on the Saboths at efternoone, becaufe he hard the peiple lyked weill of the cleirnes of my voice and pronouncing with sum feilling; and therby God moued a godlie honest matron in the town to mak mikle of me therfor, and called me hir lytle sweit angle. The minifter was able to teatche na offer but annes in the ouk; but haid a godlie honest man reidar,* wha read the Scripture distinctlie, and with a religiis and deuot feilling, wherby I fand myself mouit to giff guid eare and lern the Stories of Scripture, also to tak plesure in the Psalmes, quhilk he haid almost all by hart in prose. The Lard of Done, mentioned befor, dwelt oft in the town, and of his charitie interteined a blind man, wha haid a fingular guid voice, him he caufit the doctor of our scholl teatche the wholl Psalmes in miter, with the tones therof, and sing tham in the kirk; be heiring of whome I was fa delyted, that I lernit manie of the Psalmes and toones therof in miter, quhilk I haiff thought euer sen syne a grait bleffing and comfort. The exerceise of the minifterie was keipit ouklike then in Montrose, and thair assemblies ordinarlie, quhilk when I saw I was movit to lyk fellon weill of that calling, bot thought it a thing vnpossible that ever I could haiff the abilitie to stand vpe and speik when all helde thair toung and luiked, and to continow speiking alean the space of an houre. Ther was also ther a post† that frequented Edinbruche, and brought ham Psalme buikes and ballates, namlie, of Robert Semples making, wherin I tuik pleasour, and lernit sum thing bathe of the esteat of the countrey, and of the misfours and cullors of Scottes ryme. He schew me first Wedderburn's Songs, wharof I lerned diueris par ceur with grait diuersitie of toones. He frequented our scholl, and of him also I lerned to vnderstand the Callender efter the comoun vse thairrof. And, finalie, I receavit the communion of the bodie and blud of the Lord Iesus Chryst first at Montrose, with a graitter reuerence and sence in my faull then oft thereafter I could find, in the 18 yeir of my age; whar, coming from the table, a guid honest man, ane eldar of the kirk,‡ gaiff me an admonition concerning lightnes, wantonnes, and nocht takin tent to the preatching and word read, and prayers, quhilk remeaned with me ever sen syne; fa God maid everie persone, place, and action, to be my teachers: bot, alas! I vsed tham

* Jhone Beatie.
Mr Thomas Anderfone.

† Jhon Finheavin.

‡ Richart Anderfone, brother to the former

never sa fruitfullie as the guid occasiounes fervit, bot was caried away in vanitie of mynd with young and fullishe conceattes, quhilk is the heavie challange of my conscience. The tyme of my being in Montrose was about twa yeirs, during the quhilk the comoun newes that I hard was of the grait praifes of the government, and in end the heavie mean, and pitifull regrat, amangs men in all esteatts for the traiterus murdour of James Erle of Murro, called the Guid Regent, anent the quhilk, sie the 19 book of the fornamed Cornicle.

1571.—The esteat of Montrose schol changit be occasion of the maisters taking of him to the ministerie, I cam hame to Baldowy about the Lambes in an. 1571, the fourtein yeir of my age, now expyred, whar my father setts me about the herveft-labour, wherin I haid litle pleasour, for whowbeit I spendit nocht the tyme sa fructfullie as I might at scholl, yit I lyked the schollars lyff best; bot my father held ws in sic aw, that we durft nocht reafone with him, bot his will was neidfull obedience to ws. Sa to the glore of my God, I remember a certean day my father fend me to the smiddy for dreffing of hewkes and sum yron instruments, the way lying hard by Mariekirk, wherin my father pretched, I begoude to weirie soar of my lyff, and as my coustome haid bein fra my bernheid to pray in my hart, and mein my esteat to my God; coming forment the kirk, and luiking to it, the Lord steirit vpe an extraordinar motion in my hart, quhilk maid me atteans, being alean, to fall on gruiff to the ground, and pour out a schort and earnest petition to God, that it wald pleas his guidnes to offer occasion to continow me at the scholles, and inclyne my father's hart till vse the sarning, with promise and wow, that whateuer misfouir of knowlage and letters he wold bestow on me, I fould, by his grace, imploy the sarning for his glorie in the calling of the ministerie; and ryfing from the ground with ioy and grait contentment in hart, again fell downe and worschipped, and sa past on and did the earand, retourning and praising my God, finging sum Psalmes. Within a few dayes thereafter, Mr James Meluill, my vncle, comes to Baldowy, and brings with him a godlie lernit man, named Mr Wilyeam Collace, wha was that sam yeir to tak vpe the clafs as first regent of S. Leonard's Collage, within the Vniuersitie of St Andros; efter conference with whome that night, God moues my father's hart to resolute to fend me that sam yeir to the Collage. Trew it was I was bot weaklie groundit in grammar, and young of yeirs, yit the lowingnes of the gentleman, and promise of the benefeit of a bursare's place, and of taking peanes on me, maid the mater to go fordwart; wherof, when I was informed be my said vncle, and haid sein and spoken a

lytle with the man, Rebecca was never blyther to go with the fervant of Abraham, nor I was to go with him. And trewlie this finding of God at a neid, was the beginning of a ritche treassour of the pruiiff of his providence, mercie and grace continowallie increaffing sen fyne, that I wald nocht giff for ten thowfsand warlds.

Sa I cam to St Andros about the first of November in the forsaide yeir 1571, and enterit in the cours of Philosophie, vnder the regenterie of the said Mr Wilyeam, wha haid the estimation of the maist solide and lernit in Aristotles Philosophie. And first hard vnder him Cassander his Rhetorik; but at the beginning, nather being weill groundet in grammer, nor com to the yeirs of naturall iudgment and vnderstanding, I was cast in sic a greiff and dispear because I vnderstood nocht the regent's langage in teatching, that I did nothing bot bursted and grat at his lessones, and was of mynd to haiff gone ham agean, war nocht the luiffing cear of that man comforted me, and tuik me in his awin chalmer, caufit me ly with himselff, and euerie night teatched me in privat, till I was acquented with the mater.* Then he gaiff ws a compend of his awin of Philosophi and the partes thair of, of Dialectik, of Definition, of Diuision, of Enunciation, and of a Syllogisme Enthymen, and Induction, &c., quhilk I thought I vnderstood better. About the quhilk tyme, my father coming to the town, begoude to examine me, and finding sum beginning was exceidinglie reioyfit, and vttered sweittar affection to me then ever before; he interteined my regent verie hartlie in his ludging, and gaiff him grait thanks; he fend me to him, efter he haid taken leue, with twa pieces of gold in a neapkin; bot the gentleman was sa honest and lowing, that he wald haiff non of his gold, but with austere countenance fend me bak with it: Na, never wald re-ceaue gold nor siluer all the tyme of my cours. We enterit in the Organ of Aristotles Logics that yeir, and lernit till the Demonstrations. He haid a lytle boy that seruit him in his chamber, called Dauid Elifstone, wha, amangs threttie and sax schollars in number, (sa manie war we in the class,) was the best. This boy he caufit weat on me, and confer with me, whase ingyne and iudgment past me als far in the wholl cours of philosophie, as the aigle the howlet. In the multiplication of Propositiones, Medalles, Couersion of Syllogismes, Pons Afinorum, etc., he was als read as I was in telling an-and-threttie. This I mark for a speciall cause of thankfulnes following.

Bot of all the benefites I haid that yeir was the coming of that maist nota-

* We hard the Oration pro rege Deistaro.

ble profet and apostle of our nation, Mr Jhone Knox to St Andros, wha, be the faction of the Quein occupeing the castell and town of Edinbruche, was compellit to remoue therfra with a number of the best, and chufit to com to St Andros. I hard him teatche ther the prophecie of Daniel that fimmer and the wintar following. I haid my pen and my litle book, and tuk away sic things as I could comprehend. In the opening vpe of his text he was moderat the space of an halff houre ; bot when he enterit to application, he maid me sa to grew and tremble, that I could nocht hald a pen to wryt. I hard him oftymes vtter these threatenings in the hicht of ther pryde, quhilk the eis of monie saw cleirlye brought to pass within few yeirs vpon the Captean of that Castle, the Hamiltones, and the Quein hirselff. He ludgit down in the Abbay beyde our Collage, and our Primarius, Mr James Wilkie, our Regents, Mr Nicol Dalglesie, Mr Wilyeam Colace, and Mr Jhone Daudifone went in ordinarlie to his grace efter denner and supper. Our Regent taried all the vacans to heir him, whowbeit he haid vrgent effeares of his brother sonnes to handle, to whom he was tutor. Mr Knox wald sum tyme com in and repose him in our collage yeard, and call ws schollars vnto him and blefs ws, and exhort ws to know God and his wark in our contrey, and stand be the guid cause, to vse our tyme weill, and lern the guid instructiones, and follow the guid exemple of our maisters. Our haill collage, maisters and schollars, war found and zelus for the guid cause ; the vther twa collages nocht sa ; for in the New Collage, whowbeit Mr Jhone Dowglafs, then Rector, was guid aneuche, the thrie vther maisters and sum of the Regentes war euill myndit, v^t. Mrs Robert, Archbald and Jhone Hamiltons, (wharof the last twa becam efter apostates) hated Mr Knox and the guid cause ; and the Commislar Mr Wilyeam Skein could nocht lyk weill of his doctrine. The auld collage was rewlit be Mr Jhon Rutherford, then Dean of Facultie, a man lernit in philosophie, bot invyus corrupt. This I mark for the setting furthe of the benefit I receavit in the collage and companie I was into. The public newes I hard that yeir was of the Englis armie that cam in vnder the conduct of Mr Druri, and brunt and slew throuthout Clidisdall and all the dominiones of the Hamiltones, for the slauchter of the Guid Regent ; they brunt the castell and palice and town of Hamiltone, and caried away grait pray ; they wracked all the Bordars waft and est, and tuik the castell of Hume. Also Mathew Stewart, Erle of Lennox was schosine Regent, wha that herveft cam to Breachine, befeigit the castell tharof, haldin be the suddarts of the Erl of Hountlie, compellet tham to rander, and hangit threttie tharof, qlk was callit the Bourde of Breachine.

This yeir in the monethe of July, Mr Jhone Daidfone, an of our Regents maid a play at the mariage of Mr Jhone Coluin, quhilk I saw playit in Mr Knox prefence, wherin, according to Mr Knox doctrine, the castell of Edinbruche was befieged, takin, and the Captan, with an or twa with him, hangit in effigie.

1572.—The second yeir of my courfe we had the Demonftrations, the Topiks and the Sophift Captiones. And the Primarius,* a guid, peacable, fweet auld man, wha luiffed me weill, taught the four fpeaces of the Arithmetik, and fomething of the Sphere; bot the graitteft benefit I haid of him, was his daylie doctrine at the prayers in the kirk everie morning, for he pafte throw the twa buiks of Samuel and twa of the Kings verie pleanlie and fubftantiuflie, quhilk I rememberit the better ever fince. He caufit fing comounlie the 44 and 79 Pfalmes, quhilk I lernit par ceur, for that was the yeir of the bludie mafacres in France, and grait troubles in this countrey, the warres betwix Leithe and Edinbruche being verie hat. The caftel of Dumbarten was notablie tean, and Jhone Hamilton, bifchope of St Andros hangit.

In the monethe of Auguft, the Blak Parliament of Stirling haldin,† whar the second Regent was flean in Wolmiftones armes, &c. vide Buchan. Chro.

1573.—The thrid yeir of our courfe we hard the fyve buiks of the Ethiks, with the aught buiks of the Phyfiks, and *De Ortu et Interitu*. That yeir we haid our Bachlar art according to the folemnnities then vfed of Declamations, banqueting and playes. And in the mean tyme tharof my father married my faid eldeft fifter Ifbell, and second, Mariorie, bothe on a day; bot efter that fefting, we gat hard newes of the defeat of the Forbefses at the Crab-ftean befyd Aberdein.

1574.—The fourt and laft yeir of our courfe, quhilk was the 17 yeir of my age outpafte, and 18 rinning, we lerned the buiks De Cœlo and Mateors, alfo the Spher, more exactlie teachit be our awin Regent, and maid ws for our Vicces and Blakftens, and haid at Pace our promotion and finiffing of our courfe. The beginning of this yeir was alfo maift dulfull to me by the departour of my deireft fifter Ifbell, wha died of hir firft bern, in whom I loffit my naturall mother the second tyme.

* Mr James Wilkie.

† The parliament was haldin in Auguft 1571, befor I cam to the Vniuerfitie.

The ordour of four kirks to a minifter then maid be the Erl of Morton, now maid Regent, againft the quhilk Mr Jhone Daidfone, an of the Regents of our collage, maid a buik called the "Conference betwix the Clerk and the Courtieur," for the quhilk he was fummoned befor the Juftice-ear at Hadinton this wintar, the laft of our courfe, and banifched the cowntrey.

In the thrid and fourt yeirs of my courfe, at the direction of my father, I hard the Comiffar, Mr Wilyeam Skein, teatche Cicero de Legibus, and diuerfs partes of the Institutiones of Iuftinian. I was burdet in the houfs of a man of law, a verie guid honeft man, Andro Greine be nam, wha louit me exceiding weill, whase wyff alfo was an of my mothers ; I am fure fche haid nocht fone nor bern fche loued better. This lawier tuk me to the Confiftorie with him, whar the Comiffar wald tak pleafour to fchaw ws the practife in judgment of that quhilk he teatched in the fcholles. He was a man of skill and guid con-fcience in his calling, lernit and diligent in his profeffion, and tuk delyt in na thing mair nor to repeat ower and ower again to anie fchollar that wald ask him the things he haid bein teatching. Lykwayes my oft Andro acquentit me with the formes of fummonds and lybelling of contracts, obligatiounes, actes, &c. ; but my hart was nocht fett that way.

Mairower in thefe yeirs I lerned my mufic, wherin I tuk graitter delyt, of an Alexander Smithe, fervant to the Primarius of our collage, wha haid bein treaned vpe amangs the mounks in the Abbay. I lerned of him the Gam, Plean fong, and monie of the treables of the Pfalmes, wherof fum I could weill fing in the kirk ; bot my naturalitie and eafie lerning by the ear maid me the mair unfolide and vnreadie to vfe the forme of the art. I louit finging and playing on inftruments paffing weill, and wald gladlie fpend tyme whar the exercife therof was within the collage, for twa or thrie of our condifciples played fellow weill on the Virginals, and another on the Lut and Githorn. Our Regent haid alfo the Pinalds in his chalmer, and lernit fome thing and I eftir him ; bot perceaving me ower mikle caried efter that, he difhairted and left of. It was the grait mercie of my God that keipit me from anie grait progreff in finging and playing on inftruments, for giff I haid attained to anie reafon-able miffure therin I haid never don guid vtherwayes, in refpect of my amorus difpofition, wherby Sathan fought even then to deboiche me, bot my God gaiff me a piece of his fear, and grait naturall fhamefaftnes, quhilk by his grace war my preferuatiues. Als I haid my neceffars honeftlie aneuche of my father, bot nocht els ; for archerie and goff, I haid bow, arrofe, glub and bals, but nocht a purfs for Catchpull and Tauern, fic was his fatherlie wifdom for my

weill. Yit now and then I lernit and vfit fa mikle bathe of the hand and Racket cathe as might ferue for moderat and halfome exerceife of the body.

I wald haiff glaidlie bein at the Greik and Hebrew touns, becaufs I red in our Byble that it was translated out of Hebrew and Greik ; bot tha langages war nocht to be gottine in the land. Our Regent begoud and teatched ws the A,B,C, of the Greik and the fimple declinationes, bot went no farder. Be that occafion he tauld me of my vncle Mr Andro Meluill, whom he knew in the tyme of his courfe in the New Collage to vfe the Greik logicks of Ariftotle, to the quhilk was a wounder to tham that he was fa fyne a fchollar, and of fic expectation. This maid me inquyre for Mr Andro when I cam ham the fecond and thrid yeir of our courfe ; bot my father and Mr James fchew me they fearit he was dead, becaufe of the grait ciuill warres in France, and that they hard he was in Poiteours befeiged ; that it was aught or nyne yeirs fen he pait to France, and four or fyve yeirs fen they gat anie letters or word from him. This twichted my hart wounder foar in refpect of the grait comendation I hard of him be my Regent and diuerfe vthers. Bot foon efter, about the middes of our thrid yeir, Alexander Young cam ham from Geneu, from his vncle and my neir kinfman Mr Hendrie Scrymgour of honourable memorie, with fum propynes to the King, and letters to Mr Georg Bowchanan and Mr Piter Young, that an the Kings maifter, that vther his paedagog, and amangs the reft brought letters from the faid Mr Andro to my father and his brother Mr James, and therwithall word of his weifear and fingular eftimation in Geneu, whar he haid four yeirs profellit. Of thefe newes my hart was exceiding glade, and the faid Alexander being with all diligence to return againe to Geneu, I haid a letter in readines pennit at lainthe in Latin, the beft I could, quhilk I delyverit to my cowfing Alexander, wha within a twa monethes put it in the hands of my faid vncle Mr Andro. And he tauld me at meitting, and oft fen fyne, it was a fpeciall motion of his ham coming, then the quhilk I, nor Scotland nather, receavit never a graitter benefit of the hands of God, as will better appeir heirefter.

Bot becaufe in all my courfe, the graitteft benefit was the fight and heiring of that extraordinar man of God Mr Jhone Knox, fa far as I then knew and hard of him, I man heir record. In the tyme of his being in St Andros, ther was a Generall Affemblie hauldin in the fcholles of St Leonards, our Collage. Thair, amangs vther things, was motioned the making of Bifchopes, to the quhilk Mr Knox opponit himfelf directlie and zealuffie. Yit a number of

commiffionars of the kirk meatt at Leithe* with the lords that haid the guid caus in hand, (wharof euerie ane was hounting for a fatt kirk leiving, quhilk gart tham fecht the faftar,) and ther aggreit to mak Bifchopes ; the warft turn that euer was done for the kirk leiving, as experience atteanes declared, when they war named *Tulchains*, that is, calfs skinnes stuffed with ftra, to caufe the cow giff milk ; for euerie lord gat a bifchoprie, and fought and presented to the kirk fic a man as wald be content with leaft, and fett tham maift of fewes, takes, and penfions. Amangs the reft the Erle of Mortoun gat the bifchoprik of St Andros, efter the hanging of Jhone Hamiltone, and presented thervnto that honorable father of the Vniuerfitie, as Rector therof for the prefent, Mr Jhone Dowglafs, a guid, vpright-harted man, bot ambitius and fimple, nocht knawing wha delt with him. I hard Mr Knox fpeak againft it, bot fparinglie, becaufe he louit the man, and with regrat, faying, “ Alas ! for pitie, to lay vpon an auld weak man’s bak, that quhilk twentie of the beft gifts could nocht bear. It will wrak him and difgrace him.” And indeid it cam to pafs fa ; for within twa or thrie yeirs he died, during the quhilk he haid nather that honour, welthe, nor helthe as he was wount to haiff, ever repenting that he tuk it on. That was the firft tyme I hard Mr Patrik Constantine, wha, then new retourned out of France with young Mr James Macgill, the Clark Register eldeft fone, thought, be the faid Clarks court, wha was grait with the Erle of Mortoun, to haiff bein preferit to the bifchoprik, bot coming fchort, becam a zealus preatchour againft bifchopes. I hard a fermont of his the ouk efter the bifchope was maid, vpon an extraordinar day that he might haiff the graitter audience, wherin he maid thrie forts of bifchoppes : my Lord Bifhop, my Lord’s Bifchope, and the Lord’s Bifchope. “ My Lord Bifchope,” faid he, “ was in the papiftrie ; my Lord’s Bifchope is now, when my Lord getts the benefice, and the Bifchope ferues for na thing bot to mak his tytle fure ; and the Lord’s Bifchope is the trew minifter of the gofpell.” Mr Patrik was then weill lyked, and of guid expectation with fic as knew him nocht intus. The yeir efter was maid bifchope Geordie of Murro, whom I faw a haill wintar mumling on his pretching af his peapers euerie day at our morning prayers, and haid it nocht weill par ceur when all was done ; and efter him Bifchope Patone of Dunkell.† This greivit the hart of the men of God to the dead ; bot the warres war fa hatt, and the Lords cryed they behud to leaue tham giff they gatt nocht the kirk

* The Conference at Leithe was in Januar, and the General Affemblic in Merche thereafter, 1571.

† I faw tham bathe gett imposition of hands be B. Dowglas and Mr Jhon Woundrom, fuperintendent, whom I faw alfo inangarat (as they cald it) B. Dowglas.

leiving, and monie knew nocht yit the corruption and vnlawfulness of that invention of men, and sa the mater past fordwart.

At Mr Knox coming to St Andros, Robert Lekpriuik, printer, transported his lettres and prefs from Edinbruch to St Andros, whar first I saw that excellent art of printing, and haid then in hand Mr Patrik Constant's Catechisme of Calvin, converted in Latin heroic vers, quhilk with the author was mikle eftimed of.

About the same tyme cam to St Andros to visit Mr Knox, Johne Durie, fellow minifter at Leith with Mr David Lindsay, wha was then for stoutnes and zeall in the guid cause mikle renouned and talked of; for the gown was na fooner af, and the Byble out of hand fra the kirk, when on ged the corflet, and fangit was the hagbot, and to the fields. Him I saw first at St Andros with Mr Knox.

The town of Edinbruche recouered againe, and the guid and honest men therof retourned to thair houffes; Mr Knox with his familie past hame to Edinbruche, being in St Andros he was verie weak. I saw him euerie day of his doctrine go hulie and fear, with a furring of martriks about his neck, a staff in the an hand, and guid godlie Richart Ballanden his fervand, haldin vpe the vther oxtar, from the Abbay to the paroche kirk, and be the said Richart and another servant, lifted vpe to the pulpit, whar he behouit to lean at his first entrie, bot or he haid done with his fermont, he was sa active and vigorous, that he was lyk to ding that pulpit in blads and flie out of it. Sa soone efter his coming to Edinbruche, he becam vnable to preatche; and sa instituting in his roun, be the ordinar calling of the kirk and congregation, Mr James Lawsons,* he tuk him to his chamber, and most happelie and comfortable departed this lyff. Vide concerning his lyff and dathe, Mr Thomas Smeton's buik against Hamiltone the Apostat.

Ther was twa in St Andros wha war his aydant heirars, and wrot his fermonts, an my condisciple Mr Andro Yowng, now minifter of Dumblean, wha tranfleated sum of tham in Latin, and read tham in the hall of the Collage instead of his orations: that vther was servant to Mr Robert Hamilton, minifter of the town, whom Mr Robert caufit to wrait, for what end God knawes. The threatenings of his fermonts war verie soar, and sa particular, that sic as lyket nocht the cause, tuk occasion to reprotche him as a rashe raler without war-

* A man of singular learning, zeal, and eloquence, whom I neuer hard preatche bot he meltit my hart with teares.

rand. And Mr Robert Hamilton himself being offendit, conferrit with Mr Knox, asking his warrand of that particular thretning against the Castell of Edinbruche, that it sould run lyk a sand glafs; it sould spew out the Captan with scham, he sould nocht com out at the yet, bot down ower the walles—and sic lyk. Mr Knox answerit, “God is my warrant, and yie fall sie it.” Whill as the vther was skarflie satiffieit, and tuk hardlie with it, the nixt sermont from pulpit, he repeates the thretnings, and addes therto, “Thow that will nocht beleue my warrand fall sie it with thy eis that day, and fall say, What haif I to do heir?” This sermont the said Mr Robert’s servand wrot, and being with his maister in Edinbruche a twa yeir thereafter at the taking of the Castell, they ged vpe to the Castell hill, saw the forwark of the Castell all demolisched, and rinning lyk a sandie bray; they saw the men of wear all sett in ordour. The Captan, with a lytle cut of a flaff in his hand, takin down ower the wals vpon the leathers, and Mr Robert, troublet with the thrang of the peiple, sayes to his man, “Go, what haif I ado heir!” and in going away, the servand remembers his maister of that sermont, and the words; wha was compellit to glorifie God, and say, he was a trew prophet.

Ane vther strange particular was recompted to me be Mr David Lindsay, minister of Leithe: That efter Mr Knox haid taken bed, he cam in to visit him, as he was accustomed, and asked him whow he did. He answerit, “Weill, brother, I thank God; I haiff desyrd all this day to haif yow, that I may send yow yit to yon man in the Castell, whom yie ken I haif loued sa deir-lie: Go, I pray, and tell him that I haif send yow to him yit annes to warn and bid him, in the nam of God, leaue that euill cause, and gif ower that Castle; giff nocht, he salbe brought down ower the wals of it with shame, and hing against the sune: Sa God has affurit me.” Mr David, whowbeit he thought the messlage hard, and the thretning ower particular, yit obeyit, and past to the Castell; and meiting with Sir Robert Meluill walkin on the wall, tauld him, wha was, as he thought, mikle movit with the mater. Therefter communed with the Captan, whom he thought also sumwhat moved; but he past from him in to the Secretar Lithintone, with whom, when he haid conferrit a whyll, he cam out to Mr David again, and said to him, “Go, tell Mr Knox he is bot a drytting prophet.” Mr David returning, tauld Mr Knox he haid dischargit the commissioin fathfullie, but that it was nocht weill accepted of efter the Captan had conferrit with the Secretar. “Weill (sayes Mr Knox) I haif bein earnest with my God anent tha twa men; for the an I am forie that sa sould befall him, yit God assures me ther is mercie for his faul; for that

vther I haif na warrand that euer he falbe weill." Mr David sayes, he thought it hard, yit keipit it in mynd till Mr Knox was at rest with God. The English armie cam in with munition meit for the seage of the Castell, and within few dayes the Captean is fean to rander, and com down the leathers ower the wals; he is committed to a ludging in the town with a custodie of fouldarts. Mr David, becaufe of grait acquaintance, comes to visit him, whom he employes to go to the Erle of Morton and offer him his haill heritage, the band of manrent of all his frinds, and to pass af the countrie in exyll during his will. Mr David goes that night and speakes the Erle, then being Regent, proponing to him the offers. The Regent goes asyde and consultes with the Abbot of Dumfermling and Clark Register, thereafter Mr David comes craving his answer. It was giffen, It could nocht be; the peiple could nocht be satisfieit, nor ther cause clerit and crowned, with[out] exemplar punifment of that man and his counsellour the Secretar. Mr David the morn be nyne hours comes agean to the Captean, the Lard of Grange, and taking him to an fore stare of the ludgin apart, resolues him it behoued him to suffer. "O then, Mr David," sayes he, "for our auld frindschipe and for Chryst's feak, leaue me nocht." So he remeanes with him, wha paeffing vp and down a whyll, cam to a schot, and seeing the day fear, the sun cleir, and a skaffald preparing at the Corfs in the Hiegeatt, he falles in a grait studie, and alters countenance and cullour; quhilk, when Mr David perceaved, he cam to him and askes him what he was doing. "Fathe, Mr David," sayes [he], "I perceave weill now that Mr Knox was the trew servant of God, and his thretning is to be accomplished;" and desyred to heir the treuthe of that againe. The quhilk Mr David reherfed, and addit thervnto, that the sam Mr Knox at his retourning had tauld him that he was earnest with God for him, was sorie, for the loue he buir him, that that fould com on his bodie, bot was assurit ther was mercie for his faull. The quhilk he wald haiff repeated ower againe to him, and thervpon was graitlie comforted, and becam to be of guid and cheirfull cowrage; sa that he dyned moderatlie, and thereafter tuk Mr David aparte for his strenthning to suffer that dethe, and in end beseikes him nocht to leaue him bot convoy him to the place of execution; "And tak heid," sayes he, "I hope in God, efter I salbe thought past, to giff yow a taken of the assurance of that mercie to my faull according to the speakine of that man of God." Sa about thrie houres efter none, he was brought out and Mr David with him, and about foure the sun being waft about af the northwert nuk of the steiple, he was put af the leddar, and his face first fell to the est, bot within a bonie whyll turned about to the

weft, and ther remeaned againft the fune ; at quhilk tyme Mr Dauld, euer pre-
fent, fayes, he marked him when all thought he was away, to lift vpe his hands
that war bund befor him, and ley tham doun again faftlie, quhilk moued him
with exclamation to glorifie God befor all the peiple. This laft part of his exe-
cution I hard alfo of Jhone Durie, wha was prefent with him on the fcaffald.

Sa in lyk maner whateuer he fpak concerning the Hamiltones and the Quein,
whowbeit in appeirance in the mean tyme bot contrar, and monie guid folks
thought hard and ftrange, yit cam to pafs, and was marked in particular to the
grait glorie of God, terrour of the enemies, and ioy of the godlie.

Thus ending my courfe of Philofophie in St Andros, whar vpon the part of
God I haid offerit to me all guid occafion of godlines, lerning, and wefdome,
fa mikle as was in the countrey for the tyme, and might fall in my age ; bot
on my part, wha throw wantones and vanitie neglected and mifpent the oc-
cafiones, haid gottin na thing bot a nam and opinion of lerning, a babling of
words without wit, at leaft wefdome ; for my light young nature was giffen
mair to be superficiall nor folid, circumferentiall nor centrik, defyring to heir
and haiff the names of manie things, bot never weill degefting nor ryping out
the nature of anie, bot fleiting and flowing, foon lyking and foone lothing euerie
thing. Onlie now and then I fand fum fweit and conftant motiones of the
feir and loue of God within me.

I cam to Dondie, whar my vncl Roger, a man godlie, kynd, and wyfe, en-
terit with me to vnderftand to what calling my hart inclynd, and gaiff out
that my father's intention was to haiff me a lawer. I faid nocht mikle againft
it, bot wiffed at God I might haiff the gifts and grace to be a minifter. Co-
ming ham my father tented me in the fam maner, bot nocht fa familiarlie ; na-
ther durft I vtter anie thing againft his opinioꝝ and iudgment, bot faid I was
readie to obey his will and direction in all things. He commandit me then
to occupie my tyme weill amangs his books till the vacans, at what tyme he
wald haiff occafion to meit with fum guid man of law in Edinbruche, to whom
he wald put me in feruice ; giff fa he meinde indeid, becaufe he faw na proui-
fion for the minifterie, or to effay my refolution, I can nocht tell. Going a day
to Bonitone, I paff by the kirk of Maritone and place wher I haid prayed, and
wowed to God, the fam cam in my memorie with a grait motion of mynd
and determination to pay my wow giff God wald giff the grace and moyen.
Sa praying and worfchiping befor God, it cam in my mynd to pen a fermont
vpon a part of Scripture, and leaue it in a bulk of my fathers, whar he might

find it, and so I tuk the beginning of the nynt of Jhone's Euangell of the blind man, and studeing his comentares theron, Musculus and Marlorot, wrot it and left it in Musculus Comentars, quhilk when he fand it, lyked him weill; yit spak na thing, bot left me in suspence till it pleasit God to giff me full resolution. For a lytle befor Lambes word cam that Mr Andro was com to Edinbruche, and within twentie dayes efter he cam to Baldowy, with whom when my father had conferit, and knawin what opinion he haid of me, he delyverit me ower vnto him, thinking he was disburdenit of me; and so indeid he was, as the continuation of this narratione will declar. This was in the yeir of God 1574.

Because I said befor that Scotland receavit never a graitter benefit at the hands of God nor this man, I will schortlie fett down, first, a litle discours of his lyff befor his coming ham, and syne what he brought with him. He was born in Baldowy, a place pleasand, fertill, and weill aired, lyand within a myll to the town of Montrose, vpon the southwest, hard be the *Æstuarium fluminis Æskæ meridionalis*, in the yeir of Chryst's birthe 1545, the 1 day of the monethe August, begottin of gentill and honest parents, Richard Meluill of Baldowy, brother-german of Jhone Meluill of Dylart, and Gills Abercrombie, douchter to Thomas Abercrombie, burgesis of Montrose, of the housis of Murthle. He was the youngest of nyne breither, all left alyve when thair father was flean with the graittest part of the gentilmen of Angus, in the vangard of the field of Pinkie. His mother leivit an honorable widow till he was twall yeir of age, traned vpe in letters in the scoll of Montrose, vnder Mr Thomas Anderfone, esteimed the best maister in his tyme, whowbeit nocht the maist lernit. Sche left sax of hir sonnes in honest roumes, all even then or schortlie thereafter, bearing office in kirk or comoun weill, and with the best esteimed in thair rank and aboue; they war Richart Meluill of Baldowy, and minister of Chryst's Euangell sone efter, the eldest: Mr Thomas, a fyne schollar, weill trauelit in France and Italie, Secreter-deput of Scotland: Walter, burgesis, and efter bailye of Montrose, a wyse and stout man: Roger, burgesis of Dondie, a man of singular giftes of nature and God's grace, bot was nocht traned vpe in lettres. I hard that fathfull pastor of Dondie, Wilyeam Chrystifone, a lytle efter his deathe, with teares say, "Alas! when God tuk this Roger Meluill, he tuk from me my father, and the carefulest father that euer Dondie haid. His nam wilbe rememberit so lang as Dondie is a town."* Mr

* I haiff hard Mr Robert Bruce say oft of Roger, that giff he haid haid Mr Andro's lerning, he wald be the oddest man in Europe.

James, minister of Chryft's Euangell: Jhone, then guidman and reular of his mother's effeares, and efter a minister in the kirk: the rest war Robert, Dauid, and Andro, wharof the first twa was keipt at the scholl till they tyrde, and war put to Crafts; the last was a feiklie tender boy, and tuk pleasur in na thing sa mikle as his buik. Sa with the portion that was left him, he spendit a yeir or twa in Montrose, namlie, heiring a France man, called Petrus de Marfiliers, teache the Greik grammer, and sum thing of that langage, honestlie conducit to the sam as a rare thing in the countrey, nocht hard of befor, be that notable instrument in the kirk, Jhone Erskine of Done, of maist honorable and happie memorie; wherin he profited sa, that entering thereafter in the course of Philosophie within the Vniuersitie of St Andros, all that wes teatched of Aristotile he lerned and studeit it out of the Greik text, quhilik his maisters vnderstood nocht. He past his course in the New Collage, tenderlie belouit of Mr Jhone Dowglass, provost of that Collage and rectour of the Vniuersitie, wha wald tak him betuix his legges at the fyre in Wintar, and warm his hands and cheiks, and blessing him, say, "My fillie fatherles and motherles chyld, its ill to wit what God may mak of thie yit." Sa ending his course of Philosophie, he left the Vniuersitie of St Andros with the commendation of the best philosopher, poet, and Grecian, of anie young maister in the land; and with all possible diligence maid his preparation, and past to France. Be the way he was extreamlie tormented with sic seiknes and storme of wather, sa that oft tymes, whylls be danger of schipwrak, whylls be infirmitie and seiknes, he luiked for deathe, he arryvit first in England, and again imbarking cam to Burdeaux, wher he taried nocht lang, bot embarking from that cam to Deipe; from that to Paris, whar he remeanit in the Vniuersitie twa yeirs at his awin studies, heiring the Lightes* of the maist scyning age in all guid lettres, the king publict professors, Andreas Tornebus in Greik and Latine Humanitie; Petrus Ramus in Philosophie and Eloquence; Jo: Mercerus in the Hebrew langage, whervpon he was specialie sett. In the last yeir of they twa, he grew sa expert in the Greik, that he declamit and teatchit leffones, vterring never a word bot Greik, with sic readines and plentie, as was mervolus to the heirars. From Paris he past to Poiteors, whar he regented in the Collage of St Marceun thrie yeirs.† Ther he haid the best lawers, and studeit sa mikle

* Salinacus, Pafcaius, Forcatellus, Mathematiciens; Balduinus the lawer; Duretus, Medicine; Carpentarius, Quinquarborius, Hebrew.

† Ther was grait emulation and contention in verses, and harangs betuix the twa Collages, S.

therof as might serue for his purpose, quhilk was Theologie, wherto he was dedicat from his mother's wombe. And when the Collages war giffen vpe, becaufe of the seage leyed to the town, quhilk was lang and feirfull, he was employed be an honourable councellar to instruct his onlie sone. The bern profited exceiding weill, and was of a sweit inclination, takin away from him and his parents be a schot out of the campe, quhilk parted the wall of his chalmer and woundit him deadlie in the thie. He called incontinent for his maister, whom, whow soone he saw, he caught him in his armes, and vttered the words of the Apostle in Greik; διδασκαλε, τὸν δρόμον μου τέτελλας,—“Maister, I haiff perfytted my course;” and sa with monie vther godlie and sweit words he died. That bern gaed never out his hart, bot in teatching of me, he often remem-berit him with tender compaffion of mynd. He taried in that hous, quhilk was weill furnisht, during the tyme of the seadge. Ther was a corporall with a few suddarts put to keipe the house, who espyed him in his prayers and speitches to be halie and deuot; and on day (being a Papist and man of warr,) with a grait aithe he challengit Mr Andro that he was a Hugonot, and wald helpe to betray the town, therfor becaufe the alarme was strikken, he could nocht trust him in that hous. Mr Androw answers incontinent, “I am als honest a man to my God and magistrat and estet of the town, and maister of this familie, as thow art, and sa fall proue this day—do thy best.” And with that starts to the nixt armour and on with it, and all in armes to the stable, and takes the best hors be the heid. This when the corporall saw, he comes with fellow fear termes and intreates him to leaue of and forgiff him. “O no, no!” sayes he, “I fall proue als honest and stout as thyselff.” “O Monsieur,” sayes the vther, “my Captean and the maister of this hous will rebuk me and put me from it, giff yie be thus troublet; therfor I pray yow tak me obleffit to my vttermaist, and tarie and forgiff me.” Sa he tuk ease in guid part, and was never troublet thereafter. Giff it haid com to the warft, he was resolued, being weill horft, to haiff gottin him to the campe of the Admirall, wha was in persone beleageand the town.

The seage of the town being rasit, he left Poicteors, and accompanied with a Frenche man, he tuk iorney to Geneu, leaving buiks and all ther, and caried na thing with him bot a litle Hebrew Byble in his belt. Sa he cam to Geneu all vpon his fut, as he haid done befor from Deipe to Paris, and from that to Poicteors; for he was small and light of body, but full of sprites, vigourus

Marceun and Pivareau; bot during his presence ther, S. Marceun haid without question the vpper hand.

and cowragius. His companions of the way, when they cam to the Ine wald ly down lyk tyred tyks, bot he wald out and fight the townes and vilages witherfoeuer they cam. The ports of Geneu wer tentelie keipit becaufe of the troubles of France, and multitud of strangers that cam. Being therfor inquiryt what they war, the Frenche man his companion anſwerit, "We ar pure ſcollars." Bot Mr Andro perceaving that they haid na will of pure folks, being alreadie owerlaid therwith, ſaid, "No, no, we are nocht pure; we haiff alſmikle als will pay for all we tak ſa lang as we tarie. We haiff letters from his acquentance to Monſieur di Beza: Let ws delyver theſe—we craue na fordar;" and ſa being convoyit to Beza, and then to thair ludging, Beza, perceaving him a ſchollar, and they haiffing neid of a Profeſſour of Humanitie in the Collage, put him within a twa or thrie dayes to tryell in Virgill and Homer, quhilk he could acquaint ſo weill, that but farder he is placed in that roun of profeſſion, and at his firſt entrie, a quarters ſie peyit him in hand. Sa that whowbeit thair was but a crown to the fore betwix tham bathe, and the Frencheman weak ſprited, and wiſt nocht what to do, yit he fund Gods providence to releiue bathe himſelf and helpe his marrow till he was prouydit. In Geneu he ahead fyve yeirs, during the quhilk tyme his cheiff ſtudie was Diuinitie, wheranent he hard Beza his daylie leſſons and preatchings;—Cornelius Bonauentura, Profeſſour of the Hebrew, Caldaik, and Syriac langages;—Portus, a Greik born, Profeſſour of the Greik toung, with whom he wald reaſone about the right pronuntiation therof; for the Greik pronuncit it efter the comoun form, keiping the accents; the quhilk Mr Andro controllit be precepts and reaſone, till the Greik wald grow angrie and cry out, "Vos Scoti, vos barbari, docebitis nos Græcos pronunciationem linguæ noſtræ, ſcilicet!" He hard ther alſo Francis Ottoman, the renouneſt lawer in his tyme. Ther he was weill acquainted with my Eam, Mr Hendrie Scrymgeour, wha, be his lerning in the lawes and polecie and ſervice of manie noble princes, haid attained to grait ritches, conquetit a prettie roun within a lig to Geneu, and biggit theron a trim houſs called the *Vilet*, and a fear ludging within the town, quhilks all with a douchtar, his onlie bern, he left to the Syndiques of the town. About the end of fyve yeirs the Biſchope of Brechine and Mr Andro Pulwart with him cam ther, and tareing a whyll, purpoſit hamwart, with whom Mr Andro Meluill, efter the receaving of letters from his brethering and me, with grait difficultie purchaſit leaue of the kirk and magiſtrates of Geneu,* and takin iorney cam hamwart. From Lions they traverſit the

* Wha wald on na wayes haiff contented to part with him, giff his conſcience haid ſuffered him

Franche Compté to the heid of the riuer of Loir, and cam down the sam be water to Orleans, haiffing in companie, sevin or aught dayes, a captean, a mediciner, and a preift, superstitius papists at thair meitting kythed in ther speitch and meattes, bot be mirrie and solid reafoning withall, becam flecheatters on Fridday, and the captean nocht far from the kingdome of heavin or they parted. The portes of Orleans wer streat keipet, (being bot a yeir and halff efter the horrible maffacres,) Brechine and Mr Andro Polwart was on fut, and Mr Andro weill mounted on hors, becaufe he haid wraisted his leg, they past the twa futmen, and deteining the horsman, the fouldarts inquiryes what he was. He answerit a Schottes man. "O! yie Scottes men are all Hugonotes," sayes the gard. "Hugonotes!" says he, "What's that? we ken nocht sic." "O," sayes the fouldart, "yie haiff nocht mels." "Forfutte," sayes he mirriellie, "our bernes in Scotland gaes daylie to *mels*." "Guid companion," sayes the vther, lauching, "go thy way." Coming to thair ludging, he tells his nibours and garres them lauche: "Bot furlie," say they, "we war verie fleyed our pasport fould haiff bein loked, and finding ws com from Geneu, fould haiff bein troublet." "Yea," sayes thair host, "tak it for a speciall providence of God, for within this twall monethe monie thowlands for les hes lost thair lyves." Going out of the town again at the turn of a rew, they meit the proceffion; Brechine and his Pædagog was befor, Mr Andro a lytle efter. Brechine turnes bak and sayes, "What fall I do!" "Fordwart," quod he; and so he does. Mr Andro haulds out his fyde klok with his armes als thought he haid bein bearing sum thing vnder his oxstars, and so passes by. But his hart bet him thereafter oft and fear, that he fould haiff sa stoutlie counsellit the vther, and vfit a piece of diffimulation himself. Coming to Paris, ther they remeaned dyvers dayes, where Mr Andro, meitting with the Lord Ogilbie his countreyman, is requeisted be him to go to the Jesuists Collage, whar he reasonit with father Tyrie findrie dayes; bot the tyme being sa dangerus, and of sum minaffing speitches of the Bischope of Glasgw, he was counsellit to hast af the town.* Sa they cam from Deipe ower to Ry in England, from thence to Londone, whar they remanit a space, and bying horffes, cam hame Loudon way be Berwik to Edinbruche. And this for a schort recitall of his lyff till his coming ham.

to referw his gifts anie langer onoffered to his cowntrey, and employed for the benefit of his frinds. Beza, in his letter to the generall kirk of Scotland, alleages, that as the graitteft taken of affection the kirk of Geneu could schaw to Scotland, that they haid suffered thamselfes to be spiled of Mr Andro Meluill, wherby the kirk of Scotland might be inritchid.

* At Whitfonday he cam out of Paris, the quhilck day King Charles, that maid that horrible maff-

As to that he brought ham with him.—It was that plentiful and inexhaustible of all good letters and learning bathed of human and devyne things; and that quihilk superexcellence, and profound knowledge, upright sincerity, and fervent zeal in true religion, and to put the same in use for the profit of his kirk and country; and unwearied painfulness and insatiable pleasure to give out and bestow the same without any recompence or gain. Yea, rather so far as his small moyen might reach, conducing and inviting all good ingynes to receive and embrace the same. Wherby within these six and twentie yeirs he has enriched his nation with incorruptible substance, more without all compare nor in any age seen it was a kingdom, or many nations in the world this day, give them war honour and maintenance for learning, quihilk the diduction of this storie will verifie and clear at large. The next summer came ham his library, rich and rare, of the best authors, in all languages, artes and sciences, clearly declaring be his instruments what a craftsman he was.

He was not well come to Edinburgh, when word was of him at Court, and the Regent Erle of Morton called unto him Mr George Buchanan, Mr James Haliburton, coroner, and Alexander Hay, soon after Clark Register, and directed them to deal with Mr Andro to content to be my Lord Regent's grace domestic instructour, and to give a few notes upon his chaptour read daily, and he should be honourably advanced at the first occasion. The Regent's meaning was to haile him and his gifts framed for his purpose, to restrain the freedom of application in preaching, and authority of the Generall Assemblies, and bring in a conformity with England in governing of the kirk by Bishops and injunctions, without the quihilk he thought rather the kingdom could be gyded to his fantasie, nor stand in good agreement and liking with the neighbour land. For this form of policy he went to make choice of the men of best gifts, and first try them at Court give they would be conformable and serve his purpose, and syne prefer them to bishoprics and government of the

same, died of an issue of blood bursting out at all the conduits of his body; whereon in London he made that Epigram:—

Naribus, ore, oculis atque auribus undique et ano,
Et pene erumpit qui tibi, Carle, cruor.
Non tuus iste cruor: Sanctorum at cede cruorem,
Quem ferus hausisti, conquiere haud poteris.

At nose, at mouth, at eye, at ears, at wand,
That blood that bursts from all thy conduits wound
Is not thine, Charles, but of that holy band,
Quihilk thou didst drink, but couldst not well digest.

kirk, as he did with twa thereafter, and haid proceidit ferdar giff God had nocht difapointed him. Mr Andro, whowbeit nocht weill acquainted with thir purpofes then, yit lyked nocht to be in Court, bot rather to be in fum Vniuerfitie, and profefs thair as the Kings Lectors in Parife, and fa as God directed him, refufit, and cravit his graces fawour to refofe a whyll with his frinds till God callit him to fic a roun quhilk he thought meitteft.

Sa he cam to Baldow to his brother, my father, whar he remeaned that herveft quarter, and whar, within a few dayes efter his coming, I was refigned ower be my father haillelie vnto him to weak vpon him as his fone and fervant; and, as my father faid to him, to be a pladge of his loue. And furlie his fervice was eafie, nocht to me onlie, bot euen to the fremdeft man that ever ferued him, for he fchofed for his fervantes onlie fchollars; and giff they haid done anie guid at thair book, he cared nocht what they did to him. That quarter of yeir I thought I gat graitter light in letters nor all my tyme befor; whowbeit, at our meitting, in my conceat, I thought I could haiff taked to him in things I haid hard, as he did to me as a maifter of Arts, bot I perceavit at annes that I was bot an ignorant bable, and wift nocht what I faid, nather could fchaw anie vfe therof, bot in clattering and crying. He fand me bauche in the Latin tounge, a pratler vpon precepts in Logik, without anie profit for the right vfe, and haiffing fum termes of Art in Philofophie without light of folid knowlage; yit of ingyne and capacitie guid aneuche, wherby I haid cunne my dictata and haid them readie aneuche. He enterit therfor and conferrit with me fum of Bowchanans Pfalmes, of Virgill and Horace, quhilk twa, namlie Virgill, was his cheiff refrefchment efter his graue ftudies; wherin he lat me fie, nocht onlie the proper Latin langage and ornaments of poefie, bot alfo mair guid Logik and Philofophie then euer I haid hard befor. I had tean delyt at the Grammer Schole to heir reid and fung the verfes of Virgill, taken with the numbers therof (whowbeit I knew nocht what numbers was till he tauld me) and haid mikle of him par ceur; bot I vnderftud never a lyne of him till then. He read a Comedie of Tyrence with me, fchawing me that ther was bathe fyne Latin langage and wit to be lernit: That of langage I thought weill, bot for wit I merveled, and haid nocht knawin befor. He put in my hand the Comentaires of Cæfar, comending him for the fimple puritie of the Latin tounge; alfo Saluft, and read with me the Coniuration of Catelin. He haid gottin in Paris, at his by coming, Bodin his Method of Hiftori, quhilk he read ower himfelff thryfe or four tymes that quarter, annes with me, and the reft whill I was occupied in the

Greik grammer, quhilk he put in hand of Clenard, causing me vnderstand the precepts onlie, and lear the *παράδειγματα* exactlie; the practife wharof he schew me in my buik, going throw with me that Epistle of Basilius, and cawling me lern it be hart, bathe for the langage and the mater; thereafter to the New Testament, and ged throw sum chapters of Mathew and certean comfortable places of the Epistles, namlie, the Romans. And last, entering to the Hebrew, I gat the reiding declynations and pronons, and sum also of the coniugations out of Martinus grammer, quhilk he haid with him, and schew me the vse of the Dictionair also, quhilk he haid of Reuclins with him. And all this as it war bot pleying and craking, sa that I lernit mikle mair by heiring of him in daylie conversation, bathe that quarter and thereafter, nor euer I lernit of anie buik, whowbeit he set me euer to the best authors.

The Generall Assemblie was haldin in the monethe of August, soone efter his ham coming, whar ther was grait word of him, arying be the commendation of the Bischope of Brechine, and Mr Andro Pulwart. Sa commissiounars from dyverse partes of the cowntrey maid futt to the Assemblie for him; namlie, they of Fyff wald haiff haid him to St Andros in the roum of Mr Jhone Dowglafs, newlie departed this lyff, and ther indeid was he marked be the Regent to haiff bein maid Bischope of St Andros, giff he haid bein capable of Court Bischopriks; bot the maist ernelst instance of Mr James Boid Leslie, maid Bischope of Glasgw, and Mr Andro Hay, superintendent of thaise partes, obtained of the Assemblie and sum of his frinds ther present, that he sould come and visit Glasgw, and sie the beginning of a Collage ther, and heir what conditiones sould be offered to him, that giff he lyked he sould condifend till abyde with tham. This Mr James Boid was a gentle man of the Lord Boids kin, a guid man and lower of lerning and lernd men, inducit be his cheiff to tak the Bischoprie, the gift wharof the said Lord Boid, being a grait counsallour to the Regent, haid purchasit for his commoditie; bot within a yeir or twa, when he fand nocht his bischope plyable to his purpose, he causit his sone, the Maister of Boid, tak the Castell, and intromeat with all therin, keipe it and gather vpe the rents of the Bischoprik to intertein the faming, and this was done impune, nochtwithstanding the Regents streit justice, because the Tulchain causit nocht the kow giff milk aneuche to my Lord. Sa that I haiff hard the honest gentle man rew whill fear that ever he tuk on that Bischoprie efter he haid vnderstud be Mr Andro of the vnlawfulness therof, and fand sic a curs vpon it. The vther, Mr Andro Hay, was an honest, zealus,

frank harted gentleman, perfone of Renthrow, and Rector of the Vniuerfitie of Glasgw, wha lyked never thofe Bifchopries, and wha fpecialie was the ernoft futtur for Mr Andro Meluill. Sa vpon ther lettres he tuk iorney, accompanied with twa of his breither, Mr James and Roger, and Mr James Balfour, then minifter at Edinbruche, his cowfing german, and cam vnto Glasgw, whar he contented, at the end of vacance, to enter and teatche in the Collage as principall maifter, and thus aggrieng he returned ham again to Baldowy. At the tyme apointed, about the end of October, we tuk iorney, accompanied with his brother Jhone, and cam to Dondie, from that to St Johns Town, the first tyme I faw it; from that to Stirling, whar we remaned twa dayes, and faw the King, the fweiteft fight in Europe that day, for ftrange and extraordinary gifts of ingyne, iudgment, memorie and langage. I hard him difcours, walking vpe and down in the auld Lady Marrs hand, of knowlage and ignorance, to my grait mervell and eftonifhment. Ther Mr Andro conferrit at lynthe with Mr George Bowchanan, then entering to wrait the Storie of his Countrey; alfo with Mr Piter Young, and Sanders his brother; Mr Gilbert Moncreif the Kings Medicinar, whome with he haid bein weill acquainted in Geneu. Alfo with Mr Thomas Bowchanan, then fcholmaifter, the wha accompanied ws of his kyndnes to Glasgw.

We cam to Glasgw about the first of November 1574, whare we fand Mr Piter Blakburn, a guid man, new com from St Andros, enterit in the Collage, and begoun to teatche conform to the ordour of the courfe of St Andros. But Mr Andro entering principall maifter, all was committed and fubmitted to him, wha permitted willinglie to the faid Mr Piter, the cair of the Collage Leiving, quhilk was but verie fmall, confifting in litle Annualles then, and fett him haillelie to teatche things nocht hard in this Countrey of befor, wherin he trauelit exceiding diligentlie, as his delyt was therin alleanerlie. Sa falling to wark with a few number of capable heirars, fic as might be inftstructors of vthers thereafter, he teatched tham the Greik grammer, the Dialectic of Ramus, the Rhetoric of Taleus, with the practife therof in Greik and Latin authors, namlie, Homer, Hefiod, Phocilides, Theognides, Pythagoras, Ifocrates, Pindarus, Virgill, Horace, Theocritus, &c. From that he enterit to the Mathematiks, and teatched the Elements of Euclid, the Arithmetic and Geometrie of Ramus, the Geographie of Dyonifius, the Tables of Hunter, the Astrologie of Aratus; from that to the Morall Philosophie, he teatched the Ethiks of Ariftotle, the Offices of Cicero, Ariftotle de Virtutibus, Cicero's Paradoxes, and Tufculanes, Arift. Polyt. and certean of Platoes Dialoges; from that to

the Naturall Philosophie he teatched the buiks of the Phycics, De Ortu, De Cœlo, &c. also of Plato and Fernelius. With this he joyned the Historie, with the twa lights thereof, Chronologie and Chirographie, out of Sleidan, Menartnes and Melancthon. And all this, by and attoure his awin ordinar profession, the holie tonges and Theologie, he teachit the Hebrew grammar, first schortlie, and syne mor accuratlie; therefter the Caldaic and Syriac dialects with the practife therof in the Psalmes and Warks of Solomon, David, Ezra, and Epistle to the Galates. He past throw the haill comoun places of theologie verie exactlie and accuratlie; also throw all the Auld and New Testament, and all this in the space of sax yeirs, during the quhilk he teachit euerie day customablie twyse, Sabothe and vther day, with an ordinar conference with sic as war present efter denner and supper. His lerning and peanfulness was mikle admired, sa that the nam of that Collage within twa yeirs was noble throwout all the land, and in vther countreys also. Sic as haid passed ther course in St Androus cam in nomber ther, and entered schollars again vnder ordour and discipline, sa that the Collage was sa frequent as the roumes war nocht able to receaue tham. The scolmaister of the town, Mr Patrik Scharpe, was his ordinar heirar and contubernall, whome he instructed, and directed in the maist commodius bringing vpe of the youthe in grammer and guid authors; whom I hard oftentimes profes that he lerned mair of Mr Andro Meluill craking and pleying, for vnderstanding of the authors quhilk he teatched in the scholl, nor be all his comentares. Sic lyk Mr Piter Blakburn, wha tuk vpe the first clas. Finalie, I dar say ther was na place in Europe comparable to Glasgw for guid letters during these yeirs for a plentiful and guid chepe mercat of all kynd of langages, artes and sciences.

In the Simmer of the first of these sax yeirs, about the 18 yeir of my age compleit, God opened my mouthe first in publict vpon the exerceis, with sic comendation out of the mouthe of Mr Andro Hay, rector and superintendent, namlie even ther in publict in his addition, as I was wounderfullie encouragit to go fordwart. In the middes of that ouk, I dreamed that I haid maid the exerceis in Montros, and being demissed from the breithring with comfortable commendation, I cam ower to Baldowy to my father, and entering in the place ther was nan that knew me; I past vpe to the hall, and enterit in the chalmer at the end therof, whar I met with my father, and tauld him whow I haid bein occupied, wha tuk me in his armes and kissing me, said in my ear, "Jamie, serue God, for thow art behauldin to him;" and with that he goes and sitting down on a bedsyde, he keaues bak ower, sa that his feit stak out stiff

and dead. With that I walkned with grait feir and commotion, quhilk abaid with me the space of an houre. Bot the burding of the exerceise lyand vpon me, maid me to forget it, till going to the rector, Mr Andro Hay, his ludging to delyver certean buiks I haid borrowit, and at the first fight he takes me in his armes, and thrusting and kissing me, he sayes, " My hart, ferue God, for thow art behaldin to him." This is my dream, thought I, and tauld it to my companion going to the Collage againe. Bot within twa days, my vncle, Mr Andro, returning from Edinbruche, whar he haid bein taking ordour with his buiks new com hame, by his countenance first, and efter a sweit and comfortable delling with me, thereafter tauld me that his brother, my father, was deperted this lyff, and efter inquisition, fund it was the sam verie night I haid dreamed. Sa it pleased God to mak me warning, and furneise me confort against the heaviest newes that euer I haid hard befor in all my lyff; for as I haiff schawen befor, he was a rare man, and a maist lowing father to me, at the closing of whase mouthe God thus opened myne.

Be occasion of the recounting of this dream to my vncle Mr Andro, he rememberit me of an vther I haid dreamed, and tauld him the ouk befor his going to Edinbruche, that my brother Daid was hangit, with certean circumstances, quhilk troublit me. The quhilk at the verie instant I tauld him, he interpreted of my brothers mariage, whilk wald nocht be to his weill and confort, knowing na thing of that mater, till with the newes of my fathers dethe he was informit that he haid married his sone Daid in a summar and hastie maner a few dayes befor his departour, quhilk was almaist a wrak to him and his hous, as heirefter we sall declare.

Nocht lang efter Mr Andro receavit letters from Monsieur du Bez, and therin amangs the rest, "*Colaccus vester, exemplar omnium virtutum, nuper apud nos vita functus est.*" This was my guid Regent, wha, efter the ending of our course, had gean to France, and coming to Geneu, ther died; a grait los to the Kirk of God in his countrey, for he was solidlie lernit, haillelie addicted to diuinitie, with a fincear and zealus hart. Ther was never twa thinges befor that, quhilk ofter and mair heavilie I regreated in my mynd, nor the deing of these my fathers, befor I haid testified my thankfull hart to tham, efter the atteining to sum light of letters and knowlage of God; quhilk when I was even then about to do be sum litle essay in the thrie langages, I was be the newes of thair deathe cutt aff.

That yeir also, in the monethe of Merche, I haid the benefit to be present with my vncle, Mr Andro, at the General Assemblie haldin in Edinbruche. At

the quhilk the question being movit about the Jurisdiction and polecie of the Kirk, Mr Andro Meluill, withe certean vther breithring, war ordeanit to tak peanes theranent, and giff in ther iudgment to the nixt Assemblie. And in deid that mater cost him exceiding grait peans bathe in mynd, body, and gear,* during the space of fyve or sax yeir, with the gean of the Regent, Erl of Morton, and his bischopes vtter indignation. Yit, with the wounderfull assistance of God, he bure it out till the abolishing of bischopes, and establisshing of the presbyteries according to the word of God. Wharby he gatt the nam of *ἐπισκοπομαστίς*,—*episcoporum exactor*,—the flinger out of bischopes. Ther I hard first in Edinbruche Mr James Lawfon, a godlie lernit man, of a wounderfull moving vtterance in doctrine, whom I delyted mikle to heir, and whom I never hard bot withe teares bathe of remors and ioy. As also Jhone Durie, newlie transported from Leith to Edinbruche, a man zealus and mightie in spreit, with Mr Walter Balcanquall, ane honest, vpright harted young man, latlie enterit to that ministerie of Edinbruche. Thir, informed mair throwlie be Mr Andro of the vnlawfulness of bischopes, and the right maner of governing of the Kirk be presbyteries, dealt diligentlie and forcible in ther doctrine against that ane, and for that vther wakned vpe the spreits of all guid breithring, and crabet the court stranglie. Bot furlie ther ministerie and exemple of lyff movit me, and tuk sic hauld vpon my hart, that I went never to na place with better will nor to Edinbruche, and tyred never les in anie place nor in thair companie.†

1575.—Being at the Assemblie thereafter in August at Edinbruche, 1575, the question was proponed, “Giff Bischopes, as they war at that tyme in the Kirk of Scotland, haid a lawfull calling or office by the word of God?” Efter advyse of certean breithring thervpon, and reasoning in publick, it was resolut negativè; and that the nam bischope was comoun to euerie pastur, and ordeinit that breither sould inquyre ferdar bathe in that and vther pointes of the discipline and polecie of the Kirk.

Efter the Assemblie we past to Angus in companie with Mr Alexander Arbuthnot, a man of singular gifts of lerning, wesdome, godlines, and sweitnes of nature, then Principall of the Collage of Aberdein; whom withe Mr Andro

* Keiping Assemblies and dyettes of conference, reasoning and advysing with breithring anent that wark.

† The tym was verie fauorable, for God haid glorefied his nam wounderfullie of leat, in performing strange things forspoken be Mr Knox against the Castell of Edinbruche.

communicat anent the haill ordour of his Collage in doctrine and discipline, and aggreit as thereafter was sett down in the new reformation of the said Collages of Glasgw and Aberdein. In Angus we married my youngest sifter Barbara vpon Mr James Balfour, then minister at Guthrie; and buried guid auld Thomas Meluill of Dysart, the mirrie man; and sa, efter vacans, returned to Glasgw.

About Michaelmas, in the yeir 1575, in the 19 yeir of my age, I enterit Regent, and tuk vpe the clafs, and teatched the Greik grammer, Isocrates *Paranesis ad Demonicum*, the first buk of Homers *Iliads*, Phocylides, Hesiods *εργα και ημεραι*, the Dialectic of Ramus, the Rhetorik of Taleus, with the practise in Ciceros *Catilinars* and *Paradoxes*, &c.

Ther was then resident in Glasgw Mr Patrik Adamfone, alias Constant, minister of Pasley, a man of notable ingyne, letters, and eloquence, wha was Mr Androes grait frind and companion; and, efter he haid craftelie insinuat himself in Mr Androes fawour, and the ministrie of Edinbruche, he began to step on fordwart to the first degrie of a bischope, and leaving Pasley past to Court, and becam minister to the Regent, Erle of Mortoun. About the quhilk tyme the personage of Giffen vaked, a guid benefice, lyand hard besyde the town of Glasgw, peying four and twentie chalder of victuall. This benefice is offered to Mr Andro, provyding he wald be the Regents man, and leaue aff the persut of the bischopes; quhilk he refuset, bot delt erneshtlie with the Regent himself, and be all moyen, namlie, of the said Mr Patrik, to haiff it annexit to the Collage, the rent wharof was verie small, nocht able to sustein twa maisters, without anie burfares. The Regent keipit the benefice in his hand vndisponit mikle of twa yeir, alleaging, that Mr Andro haid the wait, wha wald defraud that Collage, and himself bathe, of sic a benefit, because of his new opinionones, and owerfie dreames, anent the Kirk discipline and polecie. Yit, at last, the Regent, seing he could nocht be broken be boist, be advyse of the said Mr Patrik, he essayes to moue him be benefit, and makes a new erection and reformation of the Collage of Glasgw, annexing and mortefeing thairvnto the said benefice of Giffen; quhilk was the best turn that ever I knew ather the Regent or Mr Patrik to do. Bot the special drift was to demearit Mr Andro, and cause him relent from dealling against bischopes; bot God keipit his awin servant in vprightnes and treuthe, in the middes of manie heavie tentationes, (whilas his coleg, Mr Piter, and vthers, nocht onlie surmeifit, bot spak out, that he was a grait hinder of a guid wark,) and by his blessing effectuat the turn be crowked instruments.

1576.—The second yeir of my regenting, I teatchit the elements of Arithmetick and Geometrie out [of] Pfellus for schortnes; the Offices of Cicero; Aristotles Logic, in Greik, and Ethic, (and was the first regent that ever did that in Scotland;) also Platoes Phædon and Axiochus; and that profession of the Mathematiks, Logic, and Morall Philosophie, I keipit (as everie ane of the regents keipit thair awin, the schollars ay ascending and passing throw) sa lang as I regented ther, even till I was, with Mr Andro, transported to St Andros.

That yeir, in Apryll, the Generall Assemblie, convenit in Edinbruche, resolved, concerning bischopes, the nam and office to be comoun to all the pastors of the Kirk, out of the quhilk might be schosin commissiounars for visitation, planting, &c. Item, All bischopes war ordeanit to tak thamselues to a particular flok. Item, Contribution ordeanit to be maid for releiff of the exylit Frenche kirks. Item, Nominat for making overture of the polecie and iurisdiction of the Kirk: for the West countrey, James, bischope of Glasgw, Mr Andro Melvin, Mr Andro Hay, Mr James Grig, Mr David Cuninghame; for Lawdies, Mr Robert Pont, Mr James Lawfone, Mr David Lindsay, and, adioynit to tham, Mr Clement Lytle, and Mr Alexander Sim, lawyers; for Fyff, Mr Jhone Windrame, superintendent, with the principall maisters of the Vniuersitie; for Merns and Angus, the Laird of Din, Wilyeam Chrystifone, Mr Jhone Row, Mr Wilyeam Rind, Jhone Duncanson; for Aberdein, Mr Jhone Crag, and Mr Alexander Arbuthnot; the places ordeanit whar they sould meit, and thair diligence to be giffen in to the next Assemblie, to be haldin at Edinbruche in October.

In this mean tyme the Chancellor, Lord Glamms, being a guid, lerned noble man, wryttes to Geneua to Theodor Bez, craving his iudgment in the questiones moued at our Generall Assemblies; and, be that occasion, we gott ham Bezæs Treatise *De triplici Episcopatum*, quhilk did mikle guid.

All the tyme I could get, by my ordinar calling, I employed to the studie of the Hebrew toung and theologie. I read Bezæs Confession, giffen me be my vnclie, diligentlie, and hard his Lessons according to Caluins Institutiones; and, being myndfull of my wow, and finding God to haiff blessed the first and second opening of my mouthe in publick on the exerceise, I thought guid to continow. The ordour of the Collage was, that euerie regent, his ouk about, conuoyit the schollars to a kirk hard adiacent whar the peiple convenit, and that regent red the comoun prayers, with a chaptour or twa. I, for my part, contented nocht simplie to reid; bot taking sum pean, when I might haiff slipped, the night befor, indeuorit to tak vpe the soun of the chaptour, and giff sum notes

of doctrine, with exhortation. This pleast and comfortit guid peiple verie mikle, sa that they resorted verie frequentlie my ouk, quhilk also movit the rest of the regents to essay and follow the sam form; and sa bathe profited thamselues and vthers. All the quhilk I record to the praise of the grace of my guid God alleanerlie; for vtherwayes, a veaner, fulisnar, corrupter youthe was ther nocht in that Collage; sa that giff my God haid nocht put in me sum bit of conscience, and fear of his nam, in discharging my office, and a peice of honestie and scham befor the warld, I sould never haiff done guid, bot, by sluggishnes and wandering fantasies, easelie caried away to all deboicherie.

The breithring apointed be the Assemblie convenit at Glasgw, in Mr Dauid Cuninghames hous, then Subdean of Glasgw, and dean of our facultie of artes; a man lernit and of verie guid accompt at that tyme, haid fear hous and yeards wherin an erle nicht haiff dwelt, and a thowland mark of rent with the better. Nan was sa frak in the cause as he. He moderat the reasoning, gatherit vpe the conclusiones, and put all in wrait and ordour to be reported to the Assemblie. Bot, to mark the strange sagacitie of my vncl Mr Andro, he ever suspected bathe Mr Patrik Adamstone and this Mr Dauid, and said, he fearit they sould nocht prove frinds in the cause, they war sa courtlie. And sa fell out, indeid, as we fall heir.

The Generall Assemblie, convened at Edinbruche in October, ordeanit the travelles of the breithring to be fighted and advysit vpon, that, being brought in open Assemblie, they might procede to determine. In the mean tyme, compeires Alexander Hay, Clark of Registar, and giffes in, from my Lord Regents grace, a number of questiones to be resolut be the Assemblie, anent the polecie and iurisdiction of the Kirk, quhilk sett tham to farder consultation. Ther was Mr Patrik Adamstone, presented to the bischoprik of St Andros; and being inquiryt, in the publict Assemblie, giff he wald receaue that bischoprik, he answerit he wald receaue na office iudgit vnlawfull be the Kirk; and as to that bischoprik, he wald na wayes accept of it without the advys of the Generall Assemblie. And, neuertheles, or the nixt Assemblie, he was seast hard and fast on the bischoprik, wherby all gossoprie ged vpe betwin him and my vncl Mr Andro. Ther was at Court then, Captin Mongumerie, a guid honest man, the Regents domestic, wha market an accustomed phrase of Mr Patriks in his doctrine; "The prophet wald mein this." And whow soone he saw Mr Patrik gripe to the bischoprie, he cryes out amang his companions:

"For als oft as it was repeated be Mr Patrik, 'The prophet wald mein this,' I vnderstod never what the *profit* meins whill now," quod he.

To mak the Assemblie lyk the better bathe of the presenter and presented, the Regent directs his minister to the Assemblie, schawin he had receavit a letter from the Quein of Eingland, informing his grace that the Princes of Germanie war to keipe a Generall Convention at Magdeburg, for ratefieng of the Auguſtan Confeſſion, whar wald be present lernit Commiſſionars from all Proteſtant princes; and that hir Ma^{ty} was to ſend, requyring him to do the ſam. The Regents grace, therfor, deſyrit the Assemblie to nominat the perſones, and he ſould mak prouiſion. The Assemblie nominat Mr Andro Meluill, Mr Alexander Arbuthnot, and Mr George Hay; bot when ther was an appeirance of the biſchoprie, the ambaffadrie fealit.

Mr Patrik taking him to the biſchoprie, the ſuffragantes roun is filled atteanes be Mr David Cuninghame, wha leived Glaſgw and the guid cauſe, and becomes the Regents miniſter, bot with a curs accompaning him; for he haid never that wealthe nor eſtimation efter quhilk he haid befor, whowbeit within a yeir advancit to the biſchoprik of Aberdein; and nocht onlie ſa, bot became, ſoone efter the Erle of Mortons execution, an of the [maift] miſerable wretches in all the weſt country, lyand debochit and out of credit, in a cot hous, himſelf at the an fyde of the fyre, and his cow at the vther. Thus God curſed that biſchoprie of his; but as for Mr Patriks, we will haiff mair ado with it heirefter.

This yeir, in the wintar, appeired a terrible Comet, the ſtern wharof was verie grait, and proceeding from it toward the eft a lang teall, in appeirance, of an eall and a halff, lyk vnto a biſſom or ſcurge maid of wands all fyrrie. It reaſe nightlie in the ſouth weaſt, nocht aboue a degrie and an halff aſcending aboue the horizon, and continowed about a ſax oukes, or twa monethe, and piece and piece weir away. The graitteſt effects wharof that out of our countrey we hard was a grait and mightie battell in Barbaria in Afric; wharin thrie kings war ſlean, with a hudge multitud of peiple. And within the countrey, the chaſing away of the Hamiltones: For whowbeit the Regent, ſoone efter the taking of the government vpon him, maid a law of obliuion; yit the Hous of Mar conſentit nocht therto, thinking the young king, whom they haid in keeping, could neuer be ſure ſa lang as the Hamiltones keipit thair rounes, and therfor maid a Read againſt them the ſam ſimmer, wherby the Lords of Arbrothe and Paſley, with the ſpecialles of thair frinds, namlie, ſic as war giltie of the guid Regents murthour, fled away in Eingland. The Caſtell of

Hamilton, keipit a whyll be Arthour of Mirritoun, was takin and demoliffed to the ground, and the said Arthour execut at Stirling in my fight, wha died verie penitentie and weill, to my grait edification ; being the first execution that euer I saw, except of a witche in St Andros, againft the quhilk Mr Knox delt from pulpit, fche being fet vpe at a pillar befor him : Lyk as I haiff hard the fam maift notable fervant of God almoft ordinarlie threttin thefe Hamiltones maift ferfullie for the murder of the gud Erle of Murray, Regent. The Lord Arbrothe married the Countes of Caffels, fiftar to the Lord Glammes then chancellor, wharby he gat tolerance for a fchort tyme. But the wintar befor the said chancellor being cut of at Stirling, in the fimmer following he was fean to flie away. The minifter of Hamilton, Mr Jhone Daudifone, a guid man, haid admoniffed and thretned that Castell for ryot, hurdome, &c. and faw in a vifion, as I hard him record, a grait arm, with a fword in the neff, ftanding aboue the Castell, quhilk, with fwift force ftricking down vpon it, did overthrow the fam to the grund, and thereafter coming down throw the wood and town, did fpoile and hurt the fam.

1577.—The year following, 1577, the Generall Affemblie conveyned at Edinbruche in October, whar the heades of the polecie war ordeanit to be drawin in conclufiones, and certean breither apointed to gather togidder the trauelles of the breithring from all partes, and digeft and put the fam in ordour, drawing tham in certean propofitiones for breuitie.

At that Affemblie, Mr Patrik Adamfone is fund to haiff intrufit himfelf in the bifchoprik of St Andros againft the actes and ordinances of the Kirk, and therfor ordeanit to be proceidit againft be his Synodall. Bot, as he was wonderfull craftie, he offerit to ley down all, at the feit of the breithring, and be ordourit at the pleafure of the Affemblie whow foone the fam war throuche and at a point with the mater of the polecie ; and fa with fear promifes, drifted and pat aff till he gat his tyme.

About the end of that fam October, ther was an vther Affemblie haldin at Edinbruche, at the quhilk the heids of the polecie war reported, digeft in order. They war ordeanit, efter reuifing, to be put in mundo, and prefented to the Regents grace ; and certean breithring nominat to confer with his grace theranent, and a dyet fett at Stirling for the fam.

During all thefe Affemblies and ernest endeours of the breithring, the Regent is often requyrit to giff his prefence to the Affemblie, and fordar the caufe of God ; bot nocht onlie in effect refufes, bot vles grait thretning againft

the maift zelus breithring, fchoring to hang of thame, vtherwayes ther could be na peace nor ordour in the countrey. Sa, euer refifting the wark of difcipline in hand, bure fordwart his bifchopes, and preffed to his iniunctiones and conformitie with Eingland; and, but question, haid fteyed the wark, giff God haid nocht fteired vpe a faction of the nobilitie againft him, wha maid a grait convocation at the Fall kirk, and haid almoft com to ftraks, giff the Einglis Ambaffatour, a guid, godlie man, and louer of our nation, Mr Robert Bowes, with the Chancellars guidnes and wefdome, haid nocht fteyit for taking ordour; wherwith a Convention was fett in Stirling of the Efteates, and the breithring nominat and apointed be the Affemblie weating on, fell out that vn-happie murdour of that lerned and guid noble man, Lord Glammes, Chancellor, flean in a tumult be a fchot of a piftolet in the head.* Whom when God had fa taken away from the Regent Mortoun, his contrar faction drawes a draught at annes to caufe the King, now about fourtein yeirs of age, to tak the government in his awin perfone; wharby Mortoun is compellit to go to the Market Crofs of Edinbruche, in folemne maner, and giff ower his Regentschipe, and all publict adminiftration of the realme.

This Regent Erle of Mortoun was a man ever caft vpon the beft fyde, and did honeftlie and ftoutlie in the caufe. He lowit Mr Knox whill he was alyue. At his deathe and buriall he gaiff him ane honorable testimonie, "That he nather fearit nor flatterit anie fleche;" and, efter his deathe, was frindlie to his wyff and childring. He was verie wyfe, and a guid Iuftitiar in adminiftration. His fyve yeirs war eftimed to be als happie and peaceable as euer Scotland faw. The name of a Papift durft nocht be hard of; ther was na theiff nor oppreffour that durft kythe. Bot he could nocht fuffer Chryft to reing frielie be rebuking of finne, bot maid oppofition to the miniftrie of Edinbruche in publict place; nor, be the right government of his Kirk be the Presbyterie of his lawfullie callit pafors and elders, mislyked the Affemblies Generall, and wald haiff haid the name therof changit, that he might abolifhe the previlage and force therof. Wharvnto my uncle, Mr Andro, specialie opponit himfelff, and therby, and for the bifchopes, incurrit his speciall indigna-

* Mr Andro maid vpon him this Epigram:—

Tu, Leo magne, iacis inglorius; ergo manebunt
Qualia fata canes? Qualia fata fues?

Sen lawlie lyes thow noble Lyon fyne,
What fall betyde behind to dogges and fwyne?

tion, and therabout first discordit with Mr David Lindsay, to whom he was comounlie contradictor, saying that Maister Knox haïd commendit him to the Court all his dayes; that he was a guid mid man, and maker of brues amangs men, bot fould nocht haïff place betwix God and man. Yit in effect the said Mr David keipit honest in the cause of the discipline till it was concludit, and efter. He fought to insinuat himselff, efter the leying down of his Regentrie in the Kings fawour and sum Counsallours, be twa things in speciall that concernit the Kings weill and the realmes. Ane, that the King might be a frie king and monarche, haïffing the rewell and power of all Esteates, quhilk the Kirks Generall Assemblie empeared. Ane vther, to be conform with Eingland in the Kirks polecie; to haïff bischopes to rewill the Kirk, and they to be answerable to the King, and sa the frie preatching repressed. With this, he was wounderfullie giffen to gather gear, therby, as he said, to inritche the King withall. Thir things, whowbeit humblit, yit he amendit nocht, bot keipit out his course till he might do na mair, and then glorifiet God, as in the awin place salbe declarit.

This yeir, in the fimmer, God brought ham Mr Thomas Smeton, a man of singular giftes of lerning and godlines, a grait benefit to his kirk, and speciall blessing of my guid God, for me in particular.

1578.—The Generall Assemblie conveyit at Edinbruche in Apryll 1578, in the Magdalen Chapell.* Mr Andro Meluill was schofin Moderator, whar was concludit, That Bischopes fould be callit be thair awin names, or be the names of Breither, in all tyme coming, and that lordlie name and autoritie banished from the Kirk of God, quhilk hes bot a lord, Chryst Jesus. Also the hail heids of the polecie, put in propositions, and sett in ordour, war ratefied and allowit, except a litle of the Diaconat to be farther advyfit. Item, That na bischope fould be elected or maid thereafter, nor na minister consent therto, vnder the pean of deprivation. Item, The leat murdour of the Lord Glames, Chancellor, regreted; and for that blud and vthers, for the Kings prosperus government, vndertaken newlings in his awin persone, and for the guid acceptation of the wark of the polecie and discipline of the Kirk, now concludit, and to be presented to his Ma^{ty} and Counfall, ther was a generall fast concludit to be zeal uslie keipit throwout the land.†

* At this Assemblie war a number of questiones giffen in from Court be Alexander Hay, Clark Register, and the answers therof cranit at diuers Assemblies thereafter, for the Courtes effect.

† When the Assemblie haïd concludit the discipline, diuerse of the breithring, as namlie, Mr

The Assemblie thereafter conveyned at Stirling in July that sam yeir, wherin the form of conclusion, as in all the former Assemblies, sa in that, was, That the Kirk, all in a voice, hes concludit the haill articles and propofitiounes of the buik of the polecie of the Kirk, to be conform to the Word of God, and meit for the Esteat of the Kirk in this land; and ordeanes the sam with a supplication, to be presented to the Kings Ma^{ty}. The quhilk was done, and his Hienes gaiff a verie comfortable and guid answer theranent, nominating certean of his Counfall to confer with the breithring apointed be the Kirk thervpon.

That yeir my vnclie dedicat to the King his CARMEN MOSIS, with certean Epigrammes, and a chap. of Job in vers, quhilk put all men in hope of graitteir warks; but partlie his grait occupations and distractiones, partlie, as he wes wount to say, Scribillantium et scripturientium turba; and cheiffie that he thought the tyme maift profitablie bestowit in doing, teatching, and framing of guid instruments for the meantenance of the treuthe and wark of the ministerie and scholles, moved him to neglect wraitting, except of verses and epigrammes, as his humor and occaiones moved him; wharof he hes in his peapers a grait number, and nocht a few, as Carmina Sybillina, loft. Bot for commendation of thrie notable verteus in him, thrie things amangs manie ma I man recompt:—Interpretation of Dreames, Patience, and Heroic Stoutnes.

The Collage haid monie pleyes in law depending that yeir, and Mr Piter Blakburn was æconomus and speciall actor; yit becaufe the æstimation of Mr Andro was graitteir, he desyrit him at certean perempter dyettes to be present in Edinbruche. For sic a dyet being to go to Edinbruche, Mr Piter comes in to his chalmer in the morning, heavie and grim lyk. Being inquyrit be the Principall what ealed him, he answerit, “I haiff dreamed an vnfall dream, and I am sum thing solift efter it.”—“What is it?” sayes he. “Methought we

Andro Melnill and Andro Hay, desyrit the sam to be subscryvit be the haill breithring. To the quhilk Mr Patrik Adamfone answered, “Nay—we haif an honest man, our Clark, to subscryue for all; and it war to derogat to his fathfulness and æstimation gif we sould all feneralie subscryue.” “Weill,” sayes Mr Andro Hay, “gif anie man com against this, or deny it heirefter, he is nocht honest.” And to Mr Patrik he said, befor thrie or fower, “Ther is my hand, Mr Patrik; gif yie com against this heirefter, consenting now sa throwlie to it, I will call yow a knaue, and it war never sa publictie.” Mr Patrik receaues the condition: Bot at the presenting of the conclusions befor the Regent and Counfall, the Regent askes Mr Patrik gif he haid assented therto. He denyit it, and that he haid refust to subscryve it. Whervpon the said Conclusions of Discipline war refused be the Counfall. The cause wharof, when Mr Andro Hay haid inquyred at diueris honorable Counsellars, they leyd the wait on the said Mr Patrik, wha coming by in the mean tyme, Mr Andro Hay takes him be the hand befor the said Counfallour, and dyspytfullie to his face sayes, “O knaue, knaue! I will crown thee the knaue of all knaues!”

war fitting at our Collage burde, and a cap full of barmie drink befor ws. I luiked to the cap, and I thought I saw a read headit tead lope out of it, and craled vpe vpon the wall, the quhilk I perced and dang down, and tramped vnder my feit; and as I turned, I saw an vther lope out also, quhilk, whowbeit I followed, it gat away in a holl out of my sight."—"Be nocht solist," sayes he, "Mr Piter; I will interpret your dream, and warrand the interpretation trew, for a pynt of wyne?"—"For futhe," sayes the vther, "and it be guid, a quart."—"The Collage burd and cap is our Collage leiving, into the quhilk twa read nebbit teades hes intrusit thamselff. They ar the twa read neafed compeditours of our Collage, against the quhilk yie haiff presentlie the actiones, viz. Jhone Grame, the first whom yie persewing at this dyet, clim als weill as he will on the wall of the law, yie fall ding down and owercome. The vther is the read faced Commissar, Mr Archbald Beaton, wha be some wyll fall eschew presentlie, and win away. Affure thyselff, man, thow fall find it fa." Mr Piter lauches, and sayes he was worthe the wyne, whow euer it was, for the twa men war verie read and tead lyk faced for ploukes and lumpes. And in deid it cam fa to pafs, for they brought hame a notable decreit of reduction of a few of the freires yeard against Jhone Grame; and the vther, by moyen and earnest solistation, gat the action delayit, and brought to arbitrimet.*

Now for his patience, whowbeit he was verie hat in all questiones, yit when it twitched his particular, no man could crab him, contrair to the comoun custome, as amangs manie vther, I marked this.—My Lord Hearise haid a sone in the Collage named Jhone, wha was drawin away from his studies and ordour be sum young men of the town, namlie, a burgesis air named Andro Heriot. The principall calles for Jhone, and reproving him, sayes, "What? hes my Lord your father fend yow heir to spend your tyme with debauchit perfonas of the town," &c. This was tauld Andro Heriot, wha, partlie of intemperat disposition, and partlie, as was supposid, be the Collage mislykers

* I haiff also marked manie experiences in him of wonderfull figacitie and smelling out of mens naturalls and dispositiones, sa that tho sum haid bein never sa fair sarrand and curteus, he could nocht gif tham a guid countenance nor word; quhilk, indeid, wald proue ill men. Vthers, altho nocht of sa guid appeirance, he wald lyk of, and be hamlie with, wha wald proue weil. Of bathe the sortes I could racken diuers be nam and sournam, but it is nocht expedient; onlie an I can nocht omit, wha about this tyme was ordeanit be the Generall Assemblie to be tean ordour withall be the Synod of Glasgw for deserting of his ministerie; wha be his fear ciuill facions fund fawour with all except Mr Andro, wha, delling scharplie with him for his desertion of the ministerie, gat this answer:—"I will nocht profes pouertie."—"O then," sayes Mr Andro to him, "yow will deny nocht onlie the ministerie, bot also trew Christianitie." This man was Mr Jhone Coluin, first apostat fra the ministerie, and syne fra trew Christian religion to foull Papistrie.

ftired vpe, cam to Mr Andro, the Principall, a day efter fermont, coming out of the Kirk, haiffing all his schollars and Regents at his bak, and quarrels him fchamfullie with manie thows and lyes, continowing from the Kirk almaift down to the Collage, quhilk is a grait fpace, yea, with fword about him, with menaffings and brawlles; but Mr Andro verie patientlie and meiklie anfwers never a word bot "God facher, what hes muvit yow, yie neid to boft? We ar ma nor yie." The fchollars war out of thair wittes, and fean wald haiff put hands on him, bot he rebuiked tham in fic fort that they durft nocht fteir. As for myfelff, for als patient as I am called, I doucht nocht fuffer it, bot withdrewd myfelff from him.

Within a fchort fpace efter, the faid Andro contractes a fiver, of the quhilk he died; and a day or twa befor, he fend for the Principall, wha glaidlie cam and vifit him; wha, with grait remorfe, confeffit his offence, and commendit the vthers grait patience, faying, "That he haid win a graitter victorie of him, nor giff he haid fufferit his fchollars to ding out his harnes;" and oft tymes embrasing and kifing him for the fweit confort he beftowed on him, being fa vnworthie, cryed ay for him fa lang as the breathe was in him; and fa gaiff vpe the ghaft, being a luftie youthe in his mide age.

The young man, Jhone Maxuell, partlie efchewing difcipline, and partlie, as was fupposed, caried away be the cownfall of Papifts, (for he haid gottin euill groundes therof, and all his fathers houfs, be Mr Gilbert Broun, Abbot of New Abey,) left the Collage, and abad in the town. Bot whowfoone the Lord Heres, his father, hard of it, he cam to the town, fcharplie rebuked his fone, and brought him to the Collage, efter he haid lowinglie and maift curteffie delt with the Principall, caufit the haill maifters and difciples convey in the verie clofs of the Collage, and ther, in prefence of all, aufterlie commandit his fone to fitt down vpon his knees, and humblie offer himfelff to what fort of difcipline the Principall of the Collage and his Regent (againft whome cheiff- lie he haid bein refractar,) wald put him to. The young man obeyit humblie, and the Principall lifted him vpe be the hand efter promife of amendiment; and efter reconciliation he enterit him to his Regent againe, humblie prefenting to him a piece of golde. What that Lord Heres was vtherwayes I leaue it to the Cornicle; bot in this he left a notable exemple to all noble men and fathers to follow.

For fordar verification of his grait patience, becaufe he wald feim verie hat and impatient: At our table, comounlie at mealles and efter, was movit be him fum queftion of philofophie or artes, namlie, for this end to fchaw that

Aristotle could er, and haid erred, contrar to the S. Andros axiom, *Abfurdum est dicere errasse Aristotelem*. Mr Piter Blackburn, our coleg, was a bitter propugnar of Aristotle; a verie guid and lerned man, bot rud and carliffe of nature; and when he could nocht bear out his defence be reasone, he wald do it be coler and invection vpon the persone of Mr Andro, that he was arrogant, proud, and full of his awin sence; but when it cam to that the argument seassed, for the Principall never spak a word mair. And be this form of doing he wan Mr Piter from monie, bathe wrang opinionones and evill fasones; for the guid, honest harted man, frie from his coler, eschamed of himselff, amendit himselff. And this I marked euer to be Mr Andros maner: Being sure of a treuthe in reasoning, he wald be extream hat, and suffer na man to bear away the contrar; bot with reasone, words, and gesture, he wald carie it away, caring for na persone, whow grait soeuer they war, namlie, in maters of relligion. And in all companies, at table or vtherwayes, as he vnderstood and tuk vpe the necessitie of the persones and mater in hand to requyre, he wald frielie and bauldlie hauld thair eares fow of the treuthe; and tak it as they wald, he wald nocht ceas nor keipe silence; yea, and nocht onlie ance or twyse, bot at all occasiones, till he fand tham better instructed, and sett to go fordwart in the guid purpose. And verelie be lang experience I haiff knawin him to haiff done as mikle guid in sic conferences and meittings as be his public doctrine; for sic as war willing to vnderstand in sa doing, he pleasurit tham mair and mair; and sic as wer nocht, he suffered never to rest till he ather brought tham from ther contrarie mynd, or els discouered a perversis disposition against the treuthe. Giff he haid nocht bein throuche and resolut himselff in a mater, he wald haiff heard verie patientlie and quietlie, and reasonit ther-vpon caldlie and camlie aneuche till he war fullie resolut, and fand his grounds sure. But for his awine particular, in persone, gear, or fame, I knew him never hard in publict with anie man to this houre.

Now for his heroic cowrage and stoutnes:—The Regent, seeing he could nocht diuert him [be] benefites and offers, he calles for him a day indirectlie, and, efter lang discoursing vpon the quyetnes of the cowntrey, peace of the Kirk, and advancment of the Kings Ma^{ties} Esteat, he braks in vpon sic as war disturbers therof be thair conceats and owerfie dreames, imitation of Geneu discipline and lawes; and, efter sum reasoning and grundes of Gods Word alleagit,* quhilk irritat the Regent, he braks out in coler and boisting:—“Ther

* This Regent objected against the General Assemblies, That it was [a] convocation of the Kings

will never be quyetnes in this countrey, till halff a diffone of yow be hangit or banished the countrey.”—“Tufhe, fir,” sayes Mr Andro; “Purpuratis tuis ista minitare mihi, idem est humi an sublime putrescam: Domini est terra. Patria est vbicunque, est bene. I haiff bein ready to giff my lyff whar it was nocht halff sa weill wared, at the pleasour of my God. I leived out of your countrey ten yeirs as weill as in it. Let God be glorified, it will nocht ly in your power to hang nor exyll his treuthe.” Monie siclyk hes he hard, and for me reported in mair ferfull form; bot for all nevir iarged a iot ather from the substance of the cause, or forme of proceeding therin. Bot a piece of storie I man report, steirit vpe in particular against him in my persone.

The Lord Boid was grait with the Regent, and haid a cusing in our Collage, named Alexander Boid, a youthe of a grait spreit and ingyne, bot verie commerfom and refractar. He haid pleyit the companion wickedlie with the maister in the grammar school, and sic lyk with the first regent the first yeir of his course in the Collage. The nixt yeir he comes to me: At his entrie I delt with him fearlie, and besought him to be weill conditioned, and he sould find na thing in me bot speciall courtesie and affectione; bot giff he sould preafs to misfuse me, and mak trouble as he haid done to his maisters befor, for als meik as I feimed he wald find me scharper nor anie he haid delt with. Vpon this premonition he continows halff a yeir as guid a bern as was in the seage. Till taking occasion of Mr Thomas Smetones companie, in the quhilk I mikle delyted, I past with him to Edinbruche to fetche ham his wyff; and befor my going, I tuk exact ordour with my schollars, inioyning large tasks to tham, and apointing of censurers and deleattors of all ther behauiour. Coming ham again, I fand the said Alexander often deleated in grait faultes, namlie, absenting himselff from the kirk, and pleying the loun on the Sabbath. I begin to deall with him in words; he disdeanes and vilipends with misbehauiour in words and countenance; I command him to correction—he rebelles: to be

leiges. Mr Andro answerit, “That Chryst and his Apostles war giltie of that cryme, wha conveinit with houndrethes and thousande, taught tham, and governed without anie leue of the magistrat; and yit did all dewtie to Cæsar, and bade gif him that quhilk was his.” Item, Mr Andro alleaging a place of the Actes to the said Regent, the Regent sayes, tantinglie, “Read yie euer of sic an Act as we did at St Jhonstoun?” Answeres Mr Andro: “Gif yie be escheamed of that act, Chryst wilbe escheamed of yow.” The Reformatioun of Relligioun in Scotland was don as the men in the Gospell, wha, bringing a man seik of the palsie, careid be fourfome in bed, brak the hous about whar Chryst was, vnasking leue of the gudman and maister therof, for the grait desyre quhilk they haid to com to Chryst for the mans helthe. Yit Chryst fand na fault therwith, bot seing thair fathe, approued the sam, and healed the man. Sa throw zeall the kingdom of Heavin suffered violence at the beginning, and men sought to com to Chryst, without asking leue of King or Cæsar.

ſchort, I wald nocht be deforcit ; and he gat his deat peyit, bot indeid far within his demearit. He fittes down in a nuk fra my ſight, and whill I was teatching my leſſone, he takes his pen and ink horn, and ſtriks himſelff on the face and neas till effuſion of bluid ; he ryves his buik, and dightes his neas with the leaves therof, and drawes the bluid athort his face, and ſpots his clothes with the ſaming ; and incontinent efter the leſſone, rinnes out of the Collage, and away and compleanes to his frinds he was ſa miſuſit crewalie be me. The principall and maiſters at the bruit, and my deſyre, takes tryell, and finds it as is ſpoken. He byds away fra the Collage a monethe, about the end wharof, on a ſimmer evening efter ſupper, I was coming out of the Caſtell with twa of my companions, whar we haid bein viſiting a guid gentleman, wha, vnbeſet be twaſum, haid defendit himſelff notablie, being weill fenced till his dagger cas cut in pices, and brought to extream danger of his lyff, was compellit ather to ſlay an of tham or be ſlean ; for the quhilk apprehendit, he was detained in preſſone in the Caſtell, whar we cuſtomablie viſited him, and lernit of him to fence. Sa, coming from him in the kirk yeard, my ſchollar lying in weat with an Alexander Cuningham, fiſtar ſone to the Lord Boid, wha hounds out the youthe with a baton in his hand to ſtrik me behind my bak. Heiring the ſound of his feit, I turned and ſpak a few words, at the quhilk the boy rinnes by me and luiks for his helper, Alexander Cuninghame, wha cam with ſpeid efter him with a drawin ſword and monie bludie words. The twa that war with me ſaw nocht this Alexander, bot ran and tuk the boy ; ſa Alexander leyes out a ſtrak at me with the ſword, quhilk, declyning my bodie a litle, I eſchewed, and cloſing with him, I gripped his ſword arm vnder my left oter, and with my right hand caucht his quhingar, haiffing na kynd of wap-ean vpon myſelff, and bids him ſtand. Withe this, incontinent my twa companions commes and finders ws ; ſa my God keipit me that night, bothe from doing or receaving anie fordar harme. Coming to the Collage, I ſchew the mater to the Principall, wha firſt commandit all the ſchollars to ther bedds, perceaving tham incenſit, and fearing a wark of the deuill to deboiche tham from ther ſtudies, enter tham in blud, and wrak the wholl Collage. Yit wald nocht ſuffer the preparatiue to paſs vntean ordour with : Vpon the morn conveines the Rector and Magiſtrats of the Town, according to the ordour, and cites the parties befor tham. I compeir ; the vther is contumax, and perſeuers in his boſt. The mater is tryed exactlie. They decern Alexander Cuninghame for his wrang to come to the place whar it was done, and ther, humble, bear futed and bear headit, to craue the Rectour, the Principall,

and me, the persone offendit, forgiffnes. This being notefied to Alexander, he malings, and woves ther fould be graitter caufe maid or anie forgiffnes cravit. Ther na thing was noyfit fa mikle in the countrey, as the Boids and Cuninghams wald flay the maifters and burn the Collage. Bot the Principall iarget never a whit, nor movit himfelff, whowbeit fum of ws war right fleyd, but fend and reafit Letters, and fummoned Alexander befor the king and fecret counfall, wha compeired with a grait number of his frinds, thinking to boft ws fra it; bot we cam befor the king and counfall at S. Andros, productit the proces and decreit of the rector and bailyes of Glasgw, and obtained the fam to be ratefiet; and the faid Alexander chargit to fulfill and obey it sic a day, or then to enter in ward within the Caftell of Blaknes. Coming ham to Glasgw, and the day approtching, our fpeciall frinds dealt with ws, namlie, the Rector, Mr Andro Hay, a man of grait moyen in the countrey, to quyt that decreit and forgiff it, feing ther was na evill done, vtherwayes he was certified it wald com to war; for the man was neir in blod on the father fyde to the Erl of Glencarn, and on the mothers to the Lord Boid, the naturall and fafones wharof he knew, that they wald nocht suffer ther blud fched (as they alleagit) vnreungit. The Principall answers, "Giff they wald haiff forgiffnes, let tham crave it humblie, and they fall haiff it; but or that preparatiue pafs, that we dar nocht correct our fchollars for fear of bangftars and clanned gentlemen, they fall haiff all the blud of my body firft." Sa the day comes, at the quhilk the Lord Boid comes to Glasgw, accompanied with all his frinds; fo comes my Lord of Glencarn with his, to the number of four or fyve houndrethe gentilmen. The Principall is delt with be diuerfs interceffors nocht to prefent the place; bot terrifie as they wald, he fayes, "They that will go with me, go; they that are fleyd, let them tarie." And fa the Rector, the Principall, and I, with our fchollars at our bak, in our gowns, com to the kirk yeard, and ftude at the place whar I was vnbesett; the kirkyeard being full of gentlemen, giffes place. Then comes Alexander, arrayit in his beft abuiyiment, in the middes of twa gentlemen, wharof an was the eldeft brother of my fchollar, the vther his neireft frind; and the faid Alexander, bear headit and bear futed, and offers to fulfill the decreit giff anie wald accept of it. "Dout nocht of the acceptation," answers the Principall, "we are heir readie." And fa the faid Alexander, in prefence of all his frinds, to bear him witnefs, recited the words of the decreit, and obeyed conform to euerie circumstance. The quhilk, when the gentilman faw, wha, for the maift part, knew nocht for what caufe they cam, luche him to fkornt, fpendit thrie or four hounder mark

in the town, and returned, as they confest, graitter fulles nor they cam a field.

Now to Mr Thomas Smeton, of whom I maid mention befor.—I marked the wonderfull guidnes and providence of God towards his Kirk in this realme, wha, as first efter the blud of these martyrs, Mr George Wifchart and Walter Miln, steired vpe Mr Knox to effectuat the wark of Reformation ; and taking him to his rest, fend ham Mr Andro Meluill for continuance of zeall and finceiritie, with exquisit literature and knowlage, and for putting on of the coapstean of the trew and right discipline and polecie. Sa, when the course of Papistrie begoud againe to creipe in be the alteration of the government, and Guisan Counsall entering about the King, then God plucked out from amangs the Jesuists, a wadge of thair awin timber, wherwith to rent and cros thair deceaits. This was Mr Thomas Smeton, wha, in that iorney to Edinbruche, recompted to me the strange wirking of God with him ; this in soun :—That at the Reformation of religion, he being put from the Auld Collage of S. Andros, past to France, whare in Paris he thought mikle vpon the trew way of saluation, and be dealling of diuerfs of his acquentance, namlie, Mr Thomas Matteland, a young gentilman of guid literature and knowlage in the treuthe of religion, was brought to ken and be inclynde to the best way. Whar also he was acquentit with my vncl, Mr Andro, and Mr Gilbert Moncreiff. Yit lothe to alter his mynd wherin he was brought vpe, and fand himselff sum tyme fullie perswadit in the mater of his fathe and saluation, he thought he wald leaue na thing vntryed and esseyit pertaining therto. And vnderstanding that the ordour of the Jesuists was maist lerned, halie, and exquisit in the Papistrie, he resoluit to enter in thair ordour during the yeirs of probation ; at the end wharof, giff he fand himselff fattede in his auld fathe, he wald continue a Jesuist ; and giff he fand nocht amangs tham that might remoue all the douttes he was cast into, it was bot folie to seik fordar, he wald yeild vnto that light, that God, be the earnest delling of his lowing frinds and companions, haid enterit him into. And sa he enterit in the Jesuists Collage at Paris, whar he fand Mr Edmont Hay, a verie lowing frind, to whom he communicat all his mynd. Mr Edmond, seing him worthie to be win to tham, and gissen to lerning and fight, directes him to Rome, and be the way he cam to Geneu, whar Mr Andro Meluill and Mr Gilbert Moncreiff being for the tyme, he communicat with tham his purpose, and cravit thair prayers. Of his purpose they could fie na guid warrand, but thair prayers they promisit hartlie.

Sa, making na ftey ther, he past fordwart to Rome, whar he was receavit in the Jefuists Collage gladlie. In the quhilk Collage was a father hauldin of best lerning and prudence, wha was ordeanit to trauell with sic as wer detained in preffone for religion, to convert tham; of him he cravit that he might accompanie him at sic tymes when he went to deall with these presoners, quhilk was granted to him. Be the way as they cam from the presoners to the Collage, quhilk was neir a myll, Mr Thomas wald tak the argument of the presoners, and mentein it against the Jefuist for reasonings cause, and indeid to be resolut, and the more he insisted he fand the treuthe the strangar, and the Jefuists answers never to satisfie him. This way he continowit about a yeir and a halff in Rome, till at last he becam suspitius, and therfor was remitted bak to Paris, throw all the Collages of the Jefuists be the way; in all the quhilks he endeworit mair and mair to haiff his douttes resolut, bot fand himselff ay fordar and fordar confirmed in the veritie. Coming to Paris again, he abaid ther a space verie lowinglie interteined be Mr Edmond, till at last he could nocht bot discover himselff to Mr Edmont, to whom he sayes he was alsmikle behauldin as to anie man in the warld; for nochtwithstanding that he perceavit his mynd turned away from thair ordour and relligion, yit he ceased nocht to counfall him frindlie and fatherlie, and suffered him to want na thing. And being a verie wyse man, he thinks to keipe Mr Thomas quyet, and nocht to suffer him to kythe an aduersar against them. Perceaving, therfor, the young man giffen to his buik, he giffes him this counfall, to go to a quyet collage, situat in a welthie and pleasant part in Lorain, whair he sould haiff na thing to do but attend vpon his buiks, whair he sould haiff all the Antient Doctors, and sic buiks as yie pleasit to reid; he sould leak na necessars; thair he sould keipe him quyet till God wrought fordar with him, vtherwayes he wald cast himselff in grait danger. Thair was na thing that could allure Mr Thomas mair nor this, and therfor he resolved to follow his counfall; and taking iorney, went towards Lorain, whair be the way the Lord leyes his hand vpon him, and visites him with an extream fever, casting him in vttermaist pean and perplexitie of body and mynd. Thair he fought a maist strang and ferfull battell in his conscience, bot God at last prevealing, he determines to schaw himselff, abandone that damnable societie, and vtter in plean profession the treuthe of God, and his enemies falsheids, hypocrasie and craft. Sa coming bak to Paris again, he takes his leue of Mr Edmont, wha yit, nochtwithstanding, kythes na thing bot lowing frindschipe to him, and at his parting giffes thrie counsalles. 1. To reid and studie the

Ancient Doctors of the Kirk, and nocht to trow the ministers. 2. To go ham to his awin countrey ; and thridlie, To marie a wyff. From that he manifested himself amangs the professours of religion, till the tyme of the massacre quhilk schortlie ensawit, at the quhilk being narrowlie fought, he cam to the Englis Ambassador, Mr Secretarie Walsingham, in whafe hous lyand at Paris for the tyme as in a comoun girthe, he, with manie ma, war seaff. With whome also he cam to Eingland soone efter, whar he remeaned scholmaister at Colchester till his coming to Scotland.

At his coming in Scotland, he was gladlie content to be in companie with my vncl Mr Andro, and sa aggreit to be minister at Pasley, in place of Mr Andro Pulwart, wha enterit to the subdeanrie of Glasgw when Mr David Cuninghame was bischopit in Aberdein. A litle efter his placing, Mr Andro, Principall of the Collage, put in his hand Mr Archbald Hamiltones apostats buik, *De Confusione Caluianæ Scitæ apud Scotos* ; and efter conference theranent, movit him to mak answer to the sam, quhilk was published in print the yeir following, to the grait contentment of all the godlie and lernit. Mr Thomas was verie wacryff and peanfull, and skarslie tuk tyme to refreche nature. I haiff sein him oft find fault with lang denners and suppers at General Assemblies ; and when vthers wer therat, he wald abstein, and be about the penning of things, (wherin he excellit, bathe in langage and form of letter,) and yit was nocht rustic nor auster, bot sweit and affable in companie, with a modest and naue grautie ; verie frugall in fude and reyment, and walked maist on fut, whom I was verie glad to accompanie, whylls to Sterling, and now and then to his kirk, for my instruction and comfort. He louit me exceeding weill, and wald at parting thrust my head in his bosome and kis me.

He being weill acquainted with the practizes of Papists, namlie, Jesuists, and thair denyces for subuerting of the Kirk of Scotland, bathe publiclie and privatlie ceassit nocht to cry and warn ministers and schollars to be diligent vpon ther charges and buiks, to studie the controuerfies, and to tak head they neglected nocht the tyme, for ther wald be a strang vnseatt of Papists. Also he was cearefull to know the relligion and affection of noble men, insinuating him in thair companie in a wyfe and graue maner, and warning tham to be war of euill companie, and nocht to send thair berns to dangerus partes. And finalie, Mr Andro and he, marvelousslie conspyring in purposes and iudgments, war the first motioners of an antiseminarie to be erected in St Andros, to the Jusuist seminaries, for the course of theologie, and cessit never at Assemblies and Court till that wark was begoun and sett fordwart.

The Generall Affemblie convenit at Edinbruche, October 1578. Therin the noble men frequentlie conveyit war defyrit to allow of the polecie of the Kirk by grait peanes and deliberation concludit, and, as they haid accepted the right and trew confession of the Chriftian fathe, fa of the difcipline alfo drawin out of the word of God. They accepted therof, and promifet to meantein the fam to ther powar, except in fa far as the Kings Ma^{ty} and Counfall was nocht refoluit, namlie, of the Diaconerie. Thir noble men war the Erles of Atholl, Argyll, Montrofe, &c. wha haid drawin the faction againft the Regent Mortoun; fa it pleafit God to work.

That yeir arryvit Monfieur d'Obignie from France, with inftructions and devyffes from the Houfs of Guife, and with manie Franche fafones and toyes, and in effect, with a plean courfe of papiftrie, to fubuert the eftat of the Kirk new planted, bathe with trew doctrin and difcipline. He brought with him an Mons. Mombirneau,* a fubtill fpreit, a mirrie fellow, verie able in bodie, and maift meit in all refpects for bewitching of the youthe of a prince. They within few dayes infinuat thamfelffs fa in fawour of the young king, that they gydit all, brought in be Mortones miflykers, bot to the wrak bathe of him and thame. Vnder thair winges crape in craftie fellowes, wha maid the reformation of religion, and all the guid fervice done for the king befor, to be bot turbulent and treasonable delling, &c.; againft the quhilk the minifters of Edinbruche, lyk fathfull watchmen, maid loud and tymus warning.

1579.—The Affemblie convenit at Edinbruche in the new kirk, July 1579, to convoy the mair craftelie and quyetlie the courfe intendit, thair is prefentit from his Ma^{ty} a letter to the Affemblie, fchawing his hienes guid mynd towards the Kirk, and craving the heads of the polecie to be prefented to the parliament infant, to be paff therat. This was to conciliat the fawour of the Kirk, and mak Mortoun mair odius till they war ftranger. Item, Bifchopes and Superintendents haillie removit, and commiffioners from affemblie to affemblie in number fufficient for the haill realm, acording to the feuerall provinces, placed in ther roun. The bifchopes ther began to withdraw thamfelues fra the Affemblies, and ordour takin theranent. The reformation of the Vniuerfitie of St Andros intendit, and futt maid to the Kings Ma^{ty} theranent. Presbyteries ordeanit to be erected, and that the exerceifes fould be as prefbyteries in the mean tyme.

* Mr Nicol Dalgles tauld me that this Monbirneas mother was a verie godlie lady, and fchew grait curteffie to tham in France at Burge in Berie, and warnit tham of M. Obignies fending in Scotland, whervpon he maid aduertifment to the minifters of Edinbruche.

It was a maift pleafand and confortable thing to be prefent at thefe Affemblies, thair was fic frequencie and reuerence, with holines in zeall at the doctrine quhilk foundit mightelie, and the Seffiones at euerie meiting, whar, efter ernest prayer, maters war graulie and cleirly proponit; overtures maid be the wyfett; douttes reafonit and difcuffit be the lernedest and maift quik; and finalie, all withe a voice concluding vpon maters refolued and cleirit, and referring things intricat and vncleired to farder advyſment. Namlie, it is to be noted, that in all thefe Affemblies anent the polecie, ther was nocht fic a thing as a careing away of anie point with a number of vottes, an or ma, or by a pre-occupied purpose or led courſe; bot maters indifferentlie proponit, and efter beging light of God, and feafing the Scripture by conference and reafoning difcuffit, with large and fufficient tyme takin and diligentlie employed for that effect, all with a voice, in an conſent and vnitie of mynd, determines and concludes.

God glorified himſelf notablie with that miniſterie of Edinbruche in theſe dayes. The men haid knowlage, vprightnes, and zeall; they dwelt verie commodiuſlie togidder, as in a Collage, with a wondrous conſent in varietie of giftes, all ſtrak on a ſtring and ſoundet a harmonie. Jhone Dury was of ſmall literature, bot haid ſein and marked the grait warks of God in the firſt Reformation, and bein a doer bathe with tounge and hand. He haid bein a diligent heirar of Mr Knox, and obſerver of all his wayes. He conceavit the beſt grounds of maters weil, and could vtter tham fearlie, fullie, and ferfullie, with a mightie ſpreit, voice, and action. The ſpeciall gift I marked in him was halines, and a daylie and nightlie cearfull, continuall walking with God in meditation and prayer. He was a verie guid fallow, and tuk delyt, as his ſpeciall confort, to haiff his table and houſe filled with the beſt men. Theſe he wald gladlie heir, with tham confer and talk, profeſſing he was bot a buik bearer, and wald fean lern of thame; and getting the ground and light of knowlage in anie guid point, then wald he reioyce in God, praife and pray thervpon, and vrge it with ſa cleir and forcible exhortation in aſſemblies and pulpit, that he was eſtimated a verie forderſum instrument. Ther ludgit in his houſe at all theſe Affemblies in Edinbruche, for comoun, Mr Andro Meluill, Mr Thomas Smeton, Mr Alexander Arbuthnot, thrie of the lernedest in Europe; Mr James Meluill, my vncle, Mr James Balfour, David Fergusone, David Home miniſters; with ſum zelus, godlie barrones and gentilmen. In tyme of mealles, was reafoning vpon guid purpoſes, namlie, maters in hand; therefter ernest and lang prayer; therefter a chaptour read, and euerie man about gaiff his

not and obseruation therof: Sa that giff all haid bein sett down in wryt, I haiff hard the lernedest and of best iudgment say, they wald nocht haiff wisied a fuller and better commentar nor sum tymes wald fall out in that exerceise. Therefter was sung a Psalmie; efter the quhilk was conference and deliberation vpon the purposes in hand; and at night, befor going to bed, earnest and zealus prayer, according to the esteat and successe of maters. And often tymes, yea, almost daylie, all the Collage was togidder in an or vther of thair houffes; for, befor Mr James Lawfone and Mr Walter war married, they war burdit with Jhone Durie, and efter entring to thair awin houffes, keipit exceiding guid fallowfchipe togidder.

Heir I man remember a singlar benefit of Gods prouidence and government towards me. I was then in the floure of my age, about a twa and twentie and thrie and twentie yeirs; a young man nocht vnlowlie, and of nature verie lowing and amorus, quhilk was the proped schot of Sathan wharby to snare me, and spoill the haill wark of God in me. Manie lovers haid I, and sum loves also; monie occaiones, in dyvers places and sortes of persones, and nocht of inferior rank: Yit my guid God, of his frie grace and loue towards me, a vean, vyll, corrupt youthe, partlie by his fear wrought in my hart, partlie by necessar occupation in my calling, and partlie be a certean schamfastnes of a bashfull nature, quhilk he pat in me, sa keipit me that I was nocht owercome nor miscaried be na woman, offensiulie to his Kirk, nor greivlie to my conscience, in blotting of my bodie. I markit befor the occasion I haid of lerning to sing and play on instruments of music in S. Andros, wharof my hart was verie desirus, bot from grait skill wher in God keipit me; far graitter and sweittar haid I in Glasgw of a gentilmans hous in the town, wha interteined maist expert fingars and players, and brought vpe all his berns therin, namlie, his eldest dauchter, a verie pleasand gentilwoman, endewit with manie guid verteus. I haid euerie yeir sum of this gentilmans sonnes my schollars, and be that occasion was hamlie in his hous, and maist lowinglie and hartlie interteined. Affection enterit verie extreamlie betwix that gentlewoman and me, bot as God and man bathe knew, honest and cheast; yit sic as giff my God, and the cairfull and fatherlie admonitiones and comforts of my vnclie, haid nocht supplied, it haid vndone me. Manie fear battels and greiws tentationnes did my God vphauld me in, and carie me throw, and at last put in my hart a purpose to seik and vse that holie and lawfull remeid of mariage, and therin, namlie, to respect a helpe and confort for that calling, whervnto I haid adwowitz myself. Sa be my hanting to the General Assen-

blies in Edinbruche, and takin with the godlie ordour and exerceise in the familie of Jhone Durie, and with that cairfull walkine with God I saw in him; as also with sum appeirance of Gods face and honestie I saw in the face and fasones of the bern, being bot about alleavin or twall yeirs of age, I resolut with my God to settle my hart ther, tak hir for my loue, and put all vther out of my hart: And this almost a four yeir befor our mariage.

1580.—The Generall Assemblie convenit at Dondie, July 1580, wharat Mr James Lawfone was moderator: The Kings Commiffionars war ther. Ther Episcopatus was vtterlie abolifched, and all bruikand that office ordeanit to demit the sam, and with dew tryall to be receavit as pastors of particular congregationes de nouo, and that vnder pean of excommunication; and the provinciall Synods immediatlie following to put the act in execution. Item, Anent the office of Reidars, that ther is nocht sic an office in the Kirk of God as of fimple reiding; and therfor, all Reidars to be tryed within twa yeir, and giff they haiff nocht profited sa that they ar able to exhort with doctrine, to be deposit, and that nan fould be admitted, in tyme coming, to anie benefice that could do na mair bot reid. Also manie delationes was maid of Papists that had flocked hame with and efter Monsieur d'Obignie, wha haid prefence and credit at Court; wheranent the Kings minifters, Mr Jhone Crage and Jhone Dunkanson war admonifed.

At that Assemblie, Captan Robert Anstruther, father brother to the present Lord of Anstruther, wha haid spendit his hail lyff in the warres in France, and haid attained ther to honour and ritches, moved of conscience, cam hame to end his lyff in his awin countrey, in the Reformed Kirk therin, and offerit himself as a penitent to the said Assemblie, for being sa manie yeirs present at Mefs with his maister, the King of France, knawin the ydolatrie therof, and professing the trew religion in his hart. The Assemblie remitted him to the Synod of Fyff and Presbyterie of St Andros, to be receaved in the fawour of the Kirk, as he was the wintar thereafter, and within a yeir died happellie full of dayes. He was a verie wyfe and valiant man in armes, spendit all his tyme in the warres with grait honour, and yit haid the hape never to sched blud with his awin hand, nor to haiff his blud schede. He left to the pure of the congregation of Kilrinny, whare he was born, and whare he died, the foun of a thowfsand marks.

That yeir was the Kings first progres and promene athort his countrey, with solemnities of entrefs in manie of his Hienes brouches; and amangs the

rest of St Andros, whar we war for that present com from Dondie with the supplication and articles of the Assemblée, and keiping a dyet befor the Counfall about Alexander Cuninghame, in the mater mentioned befor. Whar, on a day, the gentilmen of the countrey about, haid a gyfe and farce to play befor the King: His Ma^{ty} was in the new Innes of the Abay, befor the windowes wharof, the schow was to be maid. Grait confluence of peiple conveyned, and the place read with a fear circuit: It continowed void for the space of a lang houre, wither that his Ma^{ty} was nocht readie to behauld, or the playars to present thamselues, I can nocht tell, bot, whill all ar gafing and langing for the play, in stappes Schipper Lindsay, a knawin frenetic man, and pæsses vpe and down in the circuit with a grait grauetie, his hands in his fyde, looking verie big and hiche. The man was of a grait telyie, weill bigged, of a large face, and guid manlie countenance, all rouché with heire, his browes grait tuftes of heire, and als grait a tuft vpon the verie neb of his nease; his look was verie reasit and hiche: Wherat first the peiple maid a noyse with lauching; bot when he began to speak, he movit sic attention as it haid bein to a preatcher, and indeid, for my part, I was mair movit with it then with monie preatchings. Ther he discourfit with grait force of sprit and mightie voice, crying vpon all of all ranks and degries to heir him, and tak exemple be him, whow wicket and ryottous a man he haid bein; what he had done and conquift be the fie, and whow he had spendit it, and abosit himselff be land; and what maift iustlie for that the grait God and iudge of the world haid brought vpon him. He haid wit, he haid ritches, he haid strenthe and abilitie of body; he haid fam and estimation passing all of his tread and rank; bot all was vanitie, that maid him misken his God, wha wald nocht be miskenned, namlie, be the hicheft. And turning himselff to the bofs windo, whar, in the nedmaift, the Erle of Morton was standing gnapping on his staff end, and the King and Monsieur d'Obignie aboue, he makes sic application to him in speciall as movit him throw the hart, and was marvellus in the cares of the heirars: For myselff, I was estonished and movit to tears, heiring and seing the man. Amangs the rest, he warned him, nocht obscurlie, that his iudgment was neir, and his dome was dichten. And indeid, the verie sam tyme was the platt a dreffin against the Erle of Morton, na wayes knawin nor suspected of anie in comoun. Sa that the plat leyers wald haiff suspected a discouerie, giff they haid nocht knawin the man to be lunatik and bereft of his wit. I market the Erle, standing iust fornent him, mikle movit with this first interlude, as ernst and nocht play, sa that during

all the sportes that followed, he altered never the grauitie of his countenance.

In the monethe of October immediatlie thereafter, the Generall Assemblie conveinet at Edinbruche. Ther bischopes callit vpon ; all war fund absent. The actes maid against them ordeanit to be put in operation. Mr Andro Meluill, fear against his will, decernit and ordeanit to transport himselff from Glasgw to St Andros, to begine the wark of Theologie ther, with sic as he thought meit to tak with him for that effect, conform to the leat reformation of that Vniuersitie, and the New Collage therof, giffen in be the Kirk and past in Parliament. Wharvpon compulfators of horning past out against him, and Mr Thomas Smeton ordeanit to be placed in the Collage of Glasgw in his roun.

About this tyme rested happellie in the Lord, Mr Jhone Row, minifter of St Jhonstoun, a wyfe, grave father, and of guid literature, according to his tyme ; wha, be information of my vncl, Mr Andro, haid first, in a Generall Assemblie, be doctrine, cleirit all the heads of the discipline, to the grait contentation of the hail Kirk ; and thereafter continowit a constant promoter therof to his end.

The vacans befor, and all that yeir, I was resolu'd haillelie to haiff gean to France ; bot could na wayes obtain my vncl's guid will, nor yit the guid breithrings, whafe iudgments I reuerenced ; yit I haid almost prevealed till this transportation was concludit. And then, partlie moved with the low and reuerence of my vncl, whom I could nocht leaue, so earnestlie defyring me to tak a part of that charge with him ; and partlie glad to be frie from the daylie labor of regenting in Philosophie, to ascend to the professioun and daylie trauell in Theologie, wharin I was blythe to spend my hail lyff, I cast away that purpose of France, and tuk me haillelie to tak part with my vncl, namlie, finding the approbation of all the guid breithring and calling of the Kirk to that purpose. Yit a benefit, quhilk I haid of that purpose, to pass in France, was the studie of the Frenche tounge, wharto I was mikle giffen that yeir, and wherin, to satisfie me, my vncl helped me graittlie, be conferring with me textes of Scripture ; also sum thing of the best authors in the Frenche tounge, as of Plutarches Lyves and Heliodors Ethiopic Historie, conferring the Greik with the Frenche, wherby I profited in bathe, namlie, in the right pronounciation of the Frenche langage, quhilk is hardest to attain vnto. Be quhilk occasion I tuk mikle delyt, and reade manie things in the Frenche langage.

We tuk leive from Glasgw with infinit teares on bathe fydes, sa that sic as war our mislykers befor, (wharof, except sum Boyds and that Alexander Cunningham, ther was nan,) wald haiff fean kythed frindschipe then ; and leaving Mr Thomas Smeton in the Principalls, and my cwfing, Mr Patrik Meluill, (sone to guid Roger, wha leatlie haid past his course in Philosophie ther,) in my roun, we cam to Edinbruche about the end of November, whare I fand my bern growand in grace and fawour with God and man, quhilk eased me sum what of the langour of our frinds at Glasgw.

But the grait feir and cear quhilk was in my hart of my inhabilitie to vnderdak and bear out sa grait a charge as to profess Theologie and holie tounges amangs ministers and maisters, namlie, in that maist frequent Vniuersitie of St Andros, amangs diuers alterit and displacit, and therfor, malcontents and mislykers, occupied me sa, that I behouit to forgett all, and rin to my God and my buik.

Mr James Lawfone, Jhone Dury, with the Lards of Bread and Faldownfyde, convoyit ws to Londy, and sa with the Lard therof, to St Andros, and enterit ws in the Collage in the monethe of December, 1580. Mr Andro, principall maister, Mr Jhone Robertfone, wha haid bein lang in that Collage befor; and haid studiet sum thing in Theologie, a guid weil conditionet man, but of small literature and giftes, and me. Mr Andro maid his preface, and enterit to the comoun places : Sa did I, and enterit to the Hebrew Grammar. Mr Jhone did as he could in the New Testament, bot was supplid therin be the Principall, wha remitted na thing of his wounted peanes.

At our first entrie, ther was a student chalmerit abon a lafted leache feller, in the quhilk fellar wrights war working, and it was full of dry timber and spealles, grait and small. The student colling his candle in a morning, the coll falles throw the laft, and kendles the small speals lyand alangs a pleaning burde, and sa athort the hous; he comes out greitting and crying, quhilk, my chamber being nixt, I heir, and coming down with speid, lookes in at a window, and fies all the hous athort in fyre, and the key of the dure could nocht be gottin. Giff I haid a dammist fear hart, God knowes, luiking for na thing bot the burning of the haill place at our first entrie, to the grait discourage and greiff of all guid men, and the ioy of the wicked, and sic as heated the wark. Wharfor, crying mightilie to God in my hart, I, with the auld portar, presses the breaking of the dur in vean; bot it pleased God mercifullie to luik on and pitie the mater, sending the wright boy with the key onluikit for, and twa or thrie with water, wherby we quenched the fyre befor it tuk

hald of the gefts and lafting aboue ; and indeid, the houfs being fa full of dry timber and fpealles, it was a wounder to fie the fyre fa foone flokned ; and that, quhilk I thought a fpeciall benefit, befor anie thing was hard therof in the town, or noyse maid therabout ; bot it fank fa in my hart, that I could nocht forget nor conceill it, for danger of vnthankfulnes to God, wha fa mercifullie keipit that wark from sklander and difcuragment at the firft entrefis therto.

Ther was nan that welcomde ws mair nor Mr Patrik Adamfone, called Bifchope, wha reforted to our leffones, and keiped verie familiar frindschipe with Mr Andro, promifing what could ly in him for the weill of that wark. He haid takin him to the minifterie of St Andros, and teatched twyfe in the ouk exceiding fweitle and eloquentlie ; but the Saboths at efter noone, vaked becaufe of Mr Robert Hamiltons feiklines, wha was ordinar minifter. And therfor, at the defyre of fum of the eldars of the kirk fend from the Sef-
fion, I occupied the pulpit on the Sabaths at efter noone, lyk as the Principall did oftentimes in the forenoone, in abfence of the Bifchope. Thus it pleased God, of vnfpreakable grace, to hald the mouthe quhilk he haid opened, found-
ing his treuthe and praiſe, quhilk was done with grait tentationes and mikle trembling and fear in the preſent tyme, bot now rememberit to the graitteft ioy of my hart. And thus we war occupied all the ouk in the ſchoolls, and in the Kirk on the Sabothe, quhilk was my onlie releiff againſt monie fooliſhe thoughts and languiffing cears, and held me faſt vpon my God, with ernest wakryffnes, to beg his grace.

Ther was twa things that daylie ſtereit me vpe to thankfulnes toward God, and ernest indewour in my calling. That an, when I lewked vpon fic as haid bein maifters and regents when I was a ſchollar, now to be receavers of in-
ſtruction out of my mouthe, ſaying oft with Daid, "Thow has maid me wyfar nor my teachers." Another, I ſaw a condifciple of myne, mentioned befor, Mr Daid Elifon be name, wha was the beſt ſchollar of his claſs all the tyme of our courſe, and going to France with the Clark Regiſtar ſonnes, ther he falles in a phrenesie and daſſing, quhilk keipit him to his deathe ; whom, when I beheld out of the pulpit in the ſcholles, and rememberit the mercifull working of my God with mie, my breift could nocht contain my breathe nor my eis teares. Then I had the honour of him, to whome all honour aperteines, to be the teacher of Mr Robert Rolloc, of moſt worthie memorie, the He-
brew tounge, wha reforted ordinarlie to my leſſone and chalmer for that effect.

1581.—The Generall Assemblie convenied at Glasgw in Apryll, 1581, wher-at, throw distiance of place, and the new beginning of our wark in St Andros, Mr Andro thought lang nocht to be; bot at laft, borrowing a guid horfs from the Bifchope, affhand takes iorney and keipes that Assemblie. Therin the office of Bifchopes, as they war mentioned, iudged damnable. The Act of Dondie cleirliar exponit and ordeanit to be put in execution. The ordour of Presbyteries, in all prouinces, fett down, and Commiffionars apointed for eftabliffing of the sam. The Kings Confession, published for removing fufpition of Papiftrie from the Court, fighted and allowit. This Confession is maift notable; bot becaufe it is publict and comoun in the houffes and hands of all, I haue omitted it. Bot, namlie, the buik of the Polecie, efter almaift a ten yeirs labours, was throwlie, and in everie point, ratified and ordeanit to be inregiftrat in the buiks of the Assemblie, and copies therof given furthe to all provinces. The quhilk, becaufe this declyning age is beginning to forget and flipe fra, I thought guid to infert in this place, wharof the tenor followes:—

THE HEADS AND CONCLUSIONS OF THE POLECIE OF THE KIRK, 1581.

CAP. I.

Of the Kirk and Polecie therof in generall, and wherin it is different from the Ciuill Polecie.

I. CONCLUSION.

PROPOSITION 1. The Kirk of God is fum tymes larglie tean for all them that profefles the Euangell of Jesus Chryft; and fa it is a companie and fellowschipe, nocht onlie of the Godlie, bot also of hypocrites profefling, alwayes outwardlie, a trew religion.

2. Vther tymes it is taken for the godlie and elect onlie; and fum tymes for them wha exerceifes the spirituall functiones amangs the congregation of them that profefles the treutha.

3. The Kirk, in the laft fence, hes a certean powar granted be God, according to the quhilk, it vſes a propre iurisdiction and government exercit to the comfort of the hail Kirk.

4. This powar ecclesiastical, is a powar and authoritie granted be God the Father, throw the Mediator Jesus Chryft, vnto sic wha hes the speciall government of the Kirk committed to them be lawfull calling, according to the Word of God.

5. The polecie of the Kirk, flowing from this powar, is an ordour or form of spirituall government, exercit be the members apointed therto be the Word of God giffen be Chryft vnto his office bearers, to be vſit for the weill of the hail bodie of his Kirk.

6. This powar is diuerſlie vſit; for fum tymes it is ſeuerallic exercit, (cheiflie be the teatchers,) fum tyme coniunctlie be mutuall conſent of them that bears the office and charge efter the form of iudgment: That an is comounlie callit, *Potestas ordinis*; that vther, *Potestas iurisdictionis*.

7. These twa kynds of powar hes bathe a author and ground, and a finall cause, bot ar different in the form and maner of execution; as is euident in the speaking of our Maister in the 16 and 18 of Mathew.

8. This powar and polecie ecclesiasticall is different and distant in ther awin nature fra that powar and polecie quhilk is callit Ciuill, aperteinand to the ciuill government of the Comoun weill, albeit they be bathe of God, and tend to a end, giff they be rightlie vfit; to wit, to advance the glore of God, and to haiff guid subiects.

9. For this powar ecclesiasticall flowes immediatlie from God, throw the Mediator Jesus Chryft, and is spirituall, nocht haiffing a temporall head on erthe, bot onlie Chryft the spiritual king and governour of his Kirk, now in glorie within the heavines, at the right hand of his father.

10. Therfor, this powar and polecie of the Kirk sould lein vpon the Word immediatlie, as the onlie ground therof, and sould be takin from the pure fontaines of the Scripture; heiring the voice of Chryft the onlie king of his Kirk, and therfor siche shoud be rewrit be his lawes alleanerlie.

11. It is a tylie falslie vsurpit be Antichryft, to call himselff head of the Kirk, and aught nocht to be attributit to angell or man, of what esteat soeuer he be, saving to Chryft Jesus, the onlie head and monarche of his Kirk.

12. It is proper to kings, princes, and magistrates, to be callit Lords and Dominators ower thair subiects, whom they govern ciuillie; bot it is proper to Chryft alean to be callit Lord and Maister in the spirituall government of the Kirk. Nor aught anie that bears office therin to vsurpe dominion, or be callit Lords within the Kirk, bot onlie minifters, disciples, and servants; for it is Chryfts proper office to command and reull his Kirk vniuerfall, and euerie particular Kirk, throw his spreit and word be the minifterie of men.

13. Nochtwithstanding as the minifters and vthers of the ecclesiasticall esteat ar subiect to the magistrat ciuillie, sa aught the persone of the magistrat to the Kirk spiritualie, and in ecclesiasticall government and discipline.

14. The exerceise of bathe thir iurisdictiones can nocht stand in a persone ordinarlie.

15. The ciuill powar is callit the powar of the sword; the vther is callit the powar of the keyes.

16. The ciuill powar sould command the spirituall to exerceise and do thair office according to the Word of God. The spirituall reulars sould require the Christian magistrat to minister iustice and punishe vyce, and to meantein the libertie and quietnes of the Kirk within thair boundes.

17. The magistrat commandit external things for external peace and quietnes amangs the subiects. The miniftrie handlit onlie external things for conscience cause.

18. The magistrats handlit onlie external things and actiones don befor men; bot the spirituall reulars iudge bathe inwart affectiones and external actiones, in respect of conscience, be the Word of God.

19. The ciuill magistrat crawes and gettes obedience be the sword and vther external meanes; bot the miniftrie be the spirituall sword and meanes.

20. The magistrat nather aught to pretche the Word, minister the Sacraments, nor execut the Censours of the Kirk, nor yit prescryve anie form or reull whow it sould be done, bot command the minister to obserue the reull commandit in the Word of God, and punishe the transgressours be ciuill meanes. The minister, on the vther part, exerceis nocht the ciuill iurisdiction, but teatches the magistrat whow it sould be done according to the Word of God.

21. The magistrat aught to affist, meantein, and fortifie the Jurisdiction of the Kirk. The minister sould affist thair prince in all things aggreiable vnto the Word of God, provyding they neglect nocht thair awin charge be involuing themselves in ciuill effeares.

22. Finalie, As minifters ar fubieft to the iudgment and punifment of the magiftrats in externall things if they offend, fa aught the magiftrates to fubmit themfelues to the difcipline of the Kirk, if they tranfgrefs in maters of religion and confcience.

CAP. II.

Of the parts of the Polecie of the Kirk, and perfons and office bearers, to whome the adminiftration thereof is committed.

1. As in the ciuill polecie, the wholl comoun weill confiftes in the governours or magiftrats, and fic as ar governit or fubiefts ; fa, in the polecie of the Kirk, fum ar apointed to be reulars, and the reft of the members therof to be rewled and obey according to the Word of God and infpiration of his fpreit, alwayes vnder that an head and governour, Chryft Iefus.

2. Again, the hail polecie of the Kirk confiftes in thir things:—In doctrine, in difcipline, and in diftribution. With doctrine annexit the adminiftration of the Sacraments.

3. And according to the partes of this diuifion ar yfethe a thriefauld fort of officers in the Kirk ; to wit, of minifters or preachours ; of eldars or governours ; and of deacones or diftributars. And all thefe may be called be a generall word, Minifters of the Kirk.

4. For albeit the Kirks of God be reuled and governed be Iefus Chryft, wha is the onlie King, hie prieft, and head therof, yit he vfes the minifterie of men as a maift neceffarie midds for his purpofe.

5. For fa he hes, from tyme to tyme, befor the Law, vnder the Law, and in the tyme of the Euangell, for our grait comfort reafed vpe men indewed with the gifts of the Spreit, for the fpirituell government of his Kirk, for the exerceifing and bearing of his awin powar, throw the Spirit and Word to the building of the fam.

6. And to tak away all occafion of tyrannie, he will that they fould rewell, with mutuall confent of breithring and æqualitie, euerie an according to thair functiones.

7. In the New Testament and tyme of the Euangell, he hes vfit the minifterie of the Apoftles, prophets, euangelifts, paftors, and doctors, in adminiftration of the Word ; the Eldarſchip for guid ordour and adminiftration of difcipline, and the Deaconſchipe to hane cure of the Kirk guiddeas.

8. Sum of thir eccleſiaſticall functiones ar ordinar, and fum extraordinar or temporall.

9. The office of Apoftles, Euangelifts, and Prophets, ar nocht perpetuall, bot ſeruing for the firft planting of the Kirk, now haiff ceaſtit, except when it pleaſethe God extraordinarie to ſteire vpe fum of tham for a tyme againe.

10. Ther ar four ordinar functiones, or offices, in the Kirk of God : The office of the Paſtor, Miniſter, or Biſchope ; the office of Doctor ; of the Preſbyter or Eldar, and of the Deacon.

11. Thir offices are ordinar, and aught to continow perpetuallie in the Kirk, as neceſſarie for the government and polecie of the ſam ; and na ma aught to be receavit or ſufferit in the trew Kirk of God eſtabliſhed according to his Word.

12. Therfor, all the ambitius tytles inventit in the Kingdome of Antichryſt, and in his vſurped Hierarchie, quhilk ar nocht of thir fortes, togidder with the offices depending thervpon, in a word, aught to be reiected.

CAP. III.

Whom the persons that be in ecclesiasticall offices ar admitted to their functions.

1. Vocation or calling, is comoun to all that fould bear office within the Kirk, quhilk is a lawfull way be the quhilk qualesiet perfonas ar permitted to anie spirituall office within the Kirk of God.
2. Without this lawfull calling it was neuer leifome to anie perfone to middle with anie function ecclesiasticall.
3. Ther is twa fortes of calling; ane extraordinar, immediatlie be God, as wer the Prophets and Apostles, quhilk, in Kirks establisht, and alreadie weill reformed, hes na place.
4. That vther calling is ordinar, quhilk, besyde the calling of God, and inwart testimonie of guid conscience, hes the lawfull approbation and outward iudgment of men according to Gods word and ordour establisht in his Kirk.
5. Nan aught to presume to enter in anie ecclesiasticall office without he haiff this guid testimonie of conscience befor God, wha onlie knawes the harts of men.
6. This ordinar and outward calling hes twa partes: Election and Ordination.
7. Election is the chusing out of a perfone or perfonas maist habill to that office that veakes, be the iudgment of the eldarfchipe and consent of the congregation, whervnto the perfone or perfonas ar to be apointed.
8. The qualities in generall requisit in all them wha fould bear charge in the Kirk, confistes in foundnes of religion and godlines of lyff, according as they ar sufficientlie sett furthe in the Word.
9. In this ordour of Election is to be eschewit, that na perfone be intruist in anie of the offices of the Kirk against the will of the congregation, over quhilk they ar to be apointed, or without the vot of the eldarfchipe.
10. Nan aught to be intrudit or put in the places alreadie planted, nor in anie roum that veakes for anie warldlie respect. And that quhilk is called the benefice, fould be nathing els bot the stipend of the minifter wha is lawfullie called and elected.
11. Ordination is the separation and sanctefeing of the perfone elected to God and his Kirk, efter he be weill tryed and fund qualifiet.
12. The ceremonies of Ordination ar, fasting, prayer, and imposition of the hands of the eldarfchipe.
13. All thir, as they ar ordinat of God, and maid able be him for the wark whervnto they ar limited within Gods word, sa aught they nocht to pas the bounds therof.
14. All these office bearers fould haiff ther awin particular flocks, whom amangs they exerceife thair charge, and fould mak residence with tham, and tak the inspection and owerfight of tham, euerie ane in his vocation. And generalie thir twa things aught they all to respect: the glorie of God, and edifeing of his Kirk, in discharging the dewties in ther calling.

CAP. IV.

Of the Office bearers in particular; and first, of the Pastor or Minister.

1. Pastors, or bishops, or minifters, ar they wha ar apointed to particular congregationes and kirks, quhilk they reull be the Word of God, and ower the quhilk they watche. In respect wharof,

sum tymes they are called pastors for feiding of thair flocks ; sum tym *seniores*, or bishopes, because they watche over the congregation ; sum tym ministers, be reasone of thair service and office ; sum tyme also presbyters, or seniores, or elders, for thair age, grauitie, and maners, quhilk they aught to haiff in taking care of the spirituall government, that aught to be maist deir vnto thaim.

2. They that ar called to the minifterie, or that offer thaimselues thervnto, aught nòcht to be elected without a certean flocks be assigned vnto thaim.

3. Na man aught to ingyre himselff, or vsurpe this office, without a lawfull calling.

4. They wha ar annes callit be God, and dewlie elected be man, efter that they haiff annes accepted the charge of the minifterie, may nocht leane thair function.

5. The desertours sould be admonished, and, in caise of obstinacie, finalie excommunicat.

6. Na pastor may leane his flock without licence of the Provinciaill or Nationall Assemblée ; giff he do vberwayes, efter admonition nocht obeyit, let the censours of the Kirk strik vpon him.

7. Vnto pastors of the Kirk aperteines the teatching of the Word of God, in seafone and out of seafone, publictlie and priuatlie ; alwayes teatching to edifie and discharge of his conscience be Gods Word prescryvit to him.

8. Vnto the pastors onlie aperteines the adminiftration of the Sacraments in lyk maner as of the Word, for bathe ar apointed be God as meanes to teatche ws, that an be the eir, that vther be the ei and vther senses, that by baithe knowlage may be transferrit to the mynd.

9. It aperteines be the sam reasone to the Pastor to pray for the peiple, and, namlie, for the flock committed to his charge, and to blifs thaim in the nam of the Lord, wha will nocht suffer the blessing of his fathfull servands to be without effect.

10. He aught to watche aboue the maners of his flock, that he may the better apply to thaim, in rebuking dissolut persones, and exhorting the godlie to continow in holines and the feir of the Lord.

11. It apperteines to the minifter, efter lawfull proceeding be the eldarſchipe, to pronounce the sentence of binding and lowfing vpon anie persone, according to the powar of the keyes granted to the Kirk.

12. It belanges to him in lyk wayes, efter lawfull proceeding of the eldarſchipe, to solemnize the band of marriage, and blifs the persones ioynet therein.

13. And generalie all denunciations that ar to be maid in the kirk, befor the congregation, concerning ecclesiastical offences, belanges to the office of the minifterie, for he is the mouthe, messenger, and herauld of God, betwix him and his peiple in all there effectes.

CAP. V.

Of Doctors and thair office, and of the Scholles.

1. Ane of the twa ordinar and perpetuall functiones that trauelles in the Word, is the office of a Doctor, wha may also be called a Prophet, Bishope, Eldar, or Catechisar, that is, a teatcher of the Catechisme and Rudiments of Religion.

2. His office is to opin vpe the mynd of the spreit of God within the Scriptures, simplie without sic application as the minifter vses, to that end that the fathfull may be instructed in the right warrands of halfome doctrine ; and that the puritie therof may abyde in the Kirk, vncorrupted be ignorance and euill opinions.

3. He is different from the Pastor, nocht onlie in name bot in diuerfitie of giftes ; for to the Doctor is giffen the word of knowlage, to open vpe, be fimple doctrine, the myfteries of fathe : To the pafter the gift of wefdome, to apply the fam be exhortation to the maners of the flocks, as occasion feruit.

4. Vnder the name and office of a Doctor, we comprehend the ordour of Scholes in Collages and Vniuerfities, quhilk hes bein meanteined carfullie, alfeweill among the Jewes and Christianes as profane nationes.

5. The Doctor being an Eldar, as faid is, fould affift the Pastor in the government of the Kirk, and concure with the elders, his breithring, in all Affemblies, be reafone the interpretation of the Word, quhilk is onlie iudge in ecclefiaftical maters, is committed to his charge.

6. Bot to preatche vnto the peiple, to minifter the Sacraments, and to celebrat mariage, per-teines nocht to the Doctor, vnles he be vtherwayes callit ordinarlie ; whowbeit, the Pastor may teatche in the Scholles as he wha hes the gift of knowlage, oftentimes meit therfor, as the exemple of Policarpus and vthers does teftifie.

CAP. VI.

Of the Eldars and thair office.

1. The nam of Eldar in the Scripture is fumtyme the nam of age, and fumtyme of office.

2. When it is the nam of office, fumtyme it is taken larglie, comprehending alfeweill the pafors and doctors, as tham wha ar comounlie callit Seniors or Eldars.

3. In this our diuifion, we call thofe Eldars, whom the Apoftle tytilles Prefidents or Governours.

4. Thair office, as it is ordinar, fa it is perpetuall, and alwayes neceffar in the Kirk of God.

5. The Eldarfchipe is a fpiritual function as the minifterie.

6. Eldars annes called to the office lawfullie, and haiffing the gifts of God meit to exerceife the fam, may nocht leaue it againe.

7. Albeit fic a number of elders may be fchofin in certean congregations, that an part of them may releine an vther for a reasonable fpace, as was amange the Levites vnder the law in ferving of the temple.

8. The number of Eldars in euerie congregation can nocht be limitat, bot fould be according to the bounds and neceffitie of the peiple.

9. It is nocht neceffar that all the elders be alfo teatchars of the Word, albeit cheiflie they aught to be fic, and fa worthie of double honnour.

10. What maner of perfones they aught to be, we referre it to the exprefs Word, namlie, the Canons wrytten be the Apoftles.

11. Thair office is alfo, feneralie as coniunctlie, to watche diligentlie vpon the flock committed to thair charge, bathe publictie and priuatlie, that na corruption of relligion or maners enter therein.

12. As the pafors and doctors fould be diligent in fawing the feid of the Word, fa fould the elders bē cairfull in feiking the frutt of the fam amangs the peiple.

13. It aperteines to tham to affift the pafors in examination of them that comes to the Lords Table, and in vifiting of the feik.

14. They fould be cairfull to caufe the Actes of the Affembly, alfeweill particular as provinciall, or generall, to be put in execution.

15. They shuld be diligent in admonishing all men of thair dewtie, according to the reull of the Evangell.

16. Things that can nocht be corrected be priue admonition, they shuld bring and delect to the Elderschipe.

17. Thair principall office is to hauld assemblies with the pastors and doctors, wha ar also of thair number, for eftabliffing of guid ordour and execution of discipline. Vnto the quhilk assembly all men ar subiect that remeanes within thair bounds.

CAP. VII.

Of Elderschips, Assemblies, and of Discipline.

1. Elderschipes or Assemblies ar constitut of Pastors, Doctors, and Eldars, that labour nocht in the Word, of whom and of whase seuerrall power has bein spoken.

2. Assemblies ar of four fortes, for ather ar they of particular kirks and congregationes, an or ma, ather of a province, ather of a hail nation, or of all and findrie nationes professing Jesus Chryft.

3. All Ecclesiasticall Assemblies hes power to convein lawfullie togidder, for treating of things concerning the Kirk and thair charge.

4. They haiff power till apoint tymes and places to that effect, and a Assembly to appoint dyet, tyme, and place for an other.

5. In all Assemblies a Moderator shuld be chosin be comoun consent of the hail breithring convenit, wha shuld pray, propone maters, put in reasoning, gather the vottes, and keipe the Assembly in guid ordour.

6. Tent shuld be tean be the Moderator, that onlie ecclesiasticall maters be handlit in Assemblies, and na melling with anie thing pertaining to the Ciuill Jurisdiction.

7. Euerie Assembly hes power to send furthe from them a number, an or ma visitors to sie whow maters ar handlit in the bounds of thair jurisdiction.

8. Visitation of ma Kirks is na ordinar office ecclesiasticall in the persone of a man; nather may the name of a Bischope be attributit to the visitour onlie; nather is it necessar to abyde alwayes in the persone of a man, bot it is the part of the Elderschipe to send out qualesiet persones to viseit.

9. The finall end of all Assemblies is, first to keipe the religion and doctrin in puretie, without error and corruption; nixt, to keipe comlie and guid ordour in the Kirk.

10. For this ordours cause they may mak certean reulles and constitutions apertaining to the guid behaviour of all the members of the Kirk, in thair visitation.

11. They haiff power also till abolishe and abrogat all statutes and ordinances concerning ecclesiasticall maters that ar fund noysum or vnprofitable, and aggrie nocht with the tyme, or abused be the peiple.

12. They haiff power till execut ecclesiasticall discipline and punishment vpon all transgressours and proude contemners of all guid ordour and polecie of the Kirk: And sa the hail discipline is in thair hands.

13. The first kynd and fort of Assemblies, albeit they be within particular congregationes, yit they exerceise the power and jurisdiction of the Kirk with mutuall consent, and therfor bears the nam of the Kirk.

14. When we speak of particular congregationes, we mein nocht that euerie particular parochie

kirk can, or may, haiff thair awin particular elderfchipe specialie to Landwart, bot we think thre, four, ma or fewar, particular kirks may haiff a comoun elderfchipe vnto tham all to iudge in ecclesiasticall canffes.

15. Albeit it is meit that sum of the Eldars be chofin out of euerie particular congregation, to concour with the rest of thair brethring in the comoun affemblie, and to tak vpe the delationes of offences within ther awin kirks, and bring tham therto.

16. This we gather of the practife of the primitiue Kirk, whar elders, or Collages of Seniors, war constitut in cities and famous places.

17. The powar of the particular elderfchipe, is to giff diligent labours in the boundes committed to thair charge, that the kirks be keipit in guid ordour, to inquiryre diligentlie of naughtie and vngodlie perfones, to trauell to bring tham in the way againe, be admonition, thretning of Gods iudgments, or be correction of censours.

18. It appertaines to the Elderfchipe to tak heid that the Word of God be purlie teatched within thair bounds, and Sacraments dewlie ministrat, the discipline menteinied, and the ecclesiasticall guide vncorruptlie distribut.

19. It belanges to this kynd of Affemblies to caufe the ordonnances maid be the provinciales, Nationall and Generall, to be keipit and put in execution.

20. To mak constitutions concerning *et regere* in the Kirk, for decent ordour of the particular kirks whar they govern, prouyding they alter na rewles maid be the Provinciall or Generall Affemblies. And that they mak the Provinciall Affemblies reulles to sic as they fall mak; and abolishe constitutions tending to the hurt of the sam.

21. It hes powar to excommunicat the obstinat.

22. The powar of election of tham wha beares ecclesiasticall charges, pertaines to this kynd of Affemblie within thair awin bounds, being weill erected and constitut of pastors and doctors of sufficient abilitie.

23. Be Elderfchipe, or Presbyterie, is meined sic as ar constitut of Pastors, doctors, and sic as ar now called Eldars.

24. Be the lyk reasone thair deposition apertaines also to this kynd of Affemblie, as of tham that teache erroneius doctrin and corrupt; that be of sklanderus lyff, and efter admonition, amènd nocht; that ar giffen to schisme, or rebellion, against the Kirk; to blasphemie manifest; to symonie, and all corruption of brybes, falshode, periurie, hurdom, thift, drunkennes, flyting, feghting, worthie of punishment be the law; vsurie, danfing, and sic dissolutions and crymes that importes ciuill infamie; and all vthers that deserues separation fra the Kirk.

25. These also, wha ar fund altogidder insufficient to execut thair charges, sould be deposit; wharof vther Kirks wald be aduertised that they receaue nocht the perfones deposit.

26. Albeit, they aught nocht to be depofed, wha, throw age, seiknes, or vther accidents, becomes vnmeit to do thair office; in the quhilk cais, thair honour sould remean vnto tham, thair kirks sould meantein tham, and vthers aught to be prouydit to do thair office.

27. Provinciall Affemblies we call lawfull conventiones of the Pastors, Doctors, and Eldars of an province, gathered for the comoun effeares of the Kirk therof, quhilk also may be callit the Conference of Kirk and breithring.

28. Thir Affemblies ar constitut for weghtie maters, necessar to be intreated be mutuall consent and assent of breithring within that province, as neid requyres.

29. This Affemblie hes powar to handle, order, and redress all things committed or done amiss in the particular affemblies or presbyteries.

30. It hes powar to depose the office bearers of that province for guid and iust causes, deferring deprivation.

31. And, generalie, thir Assemblies hes the hail powar of the particular elderschippes wherof they ar collected.

32. An Nationall Assemblie, (quhilk is our Generall of this realm,) is a lawfull Convention of the Kirks of that hail realme or nation, whar it is vfit to be gadderit for the comoun effectes of the Kirk, and may be callit the Generall Elderschips of the hail Kirk within the realme.

33. Nan ar subiect to repeare to this Assemblie to wot therin, but ecclesiasticall persones in sic number as salbe thought guid be the sam Assemblie; nocht excluding vther persones that will repeare to the said Assemblie, and ther propone, heir, and reasons ordourlie.

34. This Assemblie is constitut, that things omitted or done amiss in the Provinciall Assemblies may be redressit, and things generalie serving for the weill of the hail body of the Kirk in that realme may be foresein, intreated, and sett furthe to Gods glorie.

35. It sall cair that Kirkes be planted in places whar they ar nocht.

36. It sould prescrive the reull whow the vther twa kynd of Assemblies sould proceed in all things.

37. This Assemblie sould tak heid that the spirituall iurisdiction and ciuill be nocht confoundit, to the hurt of the Kirk.

38. That the Patrimonie of the Kirk be nocht diminish'd nor abbutit.

39. And, generalie, concerning all weghtie effectes quhilks concernes the weill and guid ordour of the Kirk vniuersall of this realm, it aught to interpon hir authoritie thervnto.

CAP. VIII.

Of the Deacones and thair office, the last ordinar function in the Kirk.

1. The word Deacon is sum tyme larglie takin, comprehending all them that bear office in the ministrie and spirituall function of the Kirk.

2. Bot now as we speik, it is tean onlie for tham to whom the collection, and distribution, of the almes of the fathfull and of the Kirk guidis does belang.

3. The office of the Deacon, so takin, is an ordour and perpetuall ecclesiasticall function in the Kirk of Chryst.

4. Of what properties and beauties he aught to be that is called to this function, we remit to the manifest Scripture.

5. The Deacon aught to be elected and called as the rest of the spirituall officers, as was spoken of befor.

6. Thair office and powar is to collect and distribut the hail ecclesiasticall guidis vnto tham to whom they ar appointed.

7. This they aught to do according to the iudgment and apointment of the presbyteries and elderschips, of the quhilks the deacones ar nocht, that the patrimonie of the Kirk and pure be nocht interuerted to privat mens vses, nor wrangfullie distributed.

CAP. IX.

Of the Patrimonie of the Kirk, and distribution thereof.

1. Be the patrimonie of the Kirk we mein whatfumeuer thing has bein at anie tyme befor, or falbe in tyme coming, doted and giwen, or be consent and vniuerfall custome of countreyes professing Christian religion, apointed to the publick vse and vtilitie of the Kirk.

2. Sa that vnder this patrimonie we comprehend, firft, all things gewin, or to be gewin, to the Kirk and service of God, as lands, bigings, possessiones, annualrents, and all sic lyk wherewith the Kirk is dotted, ather be donation, fundation, or mortification, or anie vther lawfull tytles, be kings, princes, or anie inferiour perfonen, giwen to God and his Kirk, with the continuall oblationes of the fathfull.

3. We comprehend also all sic things, as be Lawes, Custome, or vse of Countreyes, hes bein applyed to the vse and vtilitie of the Kirk; of the quhilk sort ar the Teinds, small and grait, Manfes, Gleibs, and sic lyk, quhilk, by comoun and municipall lawes and vniuerfall custome, ar possessed be the Kirk.

4. To tak away onie thing of this patrimonie be vnlawfull meanes, and convert it to the particular and profane vse of anie man, we hald it a detestable sacrilege befor God.

5. The guidis ecclesiasticall, aught to be collected and distribut be the deacones, as the Word of God apoints, that they wha bears office in the Kirk may be prouydit for without ceare and sollicitude.

6. In the Apostolicall Kirk the Deacones war apointed to distribut whatfoeuer was collected of the fathfull to the necessitie of the faincts, sa that nan lakit amangs them.

7. These Deacones was nocht onlie collectors of that quhilk was gathered in maner of Almes, (as sum suppose,) bot of vthers guidis mouable and vnmouable, of lands and possessiones, the pryce wherof was brought and leyit at the feit of the Apostles.

8. This office continowed in the Deacones hands, wha intrometed with the hail guidis of the Kirk, ay whill the esteat thereof was corrupted be that Antichryft, as the ancient Canones does witness.

9. The sam Canones makes mention of a four fauld distribution of the patrimonie of the Kirk, wharof a part was apointed for the pastors or bishopes, for thair sustentation and hospitalitie; the second to the elders and deacones, and all the clergie; the thride to the pure feik perfonen and strangers; the fourt for the fabric and vphauld of the Kirks and vther effeares, namlie extraordinar.

10. We ad heir vnto the Scholles and Scholmaisters, quhilk may be weil susteined of the sam guidis, and ar comprehendit vnder the clergie, to whom we ioyne the Clerks of the Assemblies, alweill particular as generall, Syndics or Procurators of the Kirks effeares, Takers vpe of the psalme, with sic lyk vther ordinar offices of the Kirk, sa far as they ar necessar.

CAP. X.

Of the Office of a Christian Magistrat.

1. Albeit all the members of the Kirk be haldin euerie an in thair vocation, to advance the Kingdome of Jesus Chryft, sa far as lyes in thair powar; yit, cheiflie and namlie, Christian princes, kings, and magistrates, ar hauldin to do the sam.

2. For they ar callit in the Scriptures, Nurishars of the Kirk, forsamikle as be tham, (at least aught to be,) meantenet, fosterit, vphauldin, and defendit against all that wald procure the hurt of the sam.

3. Sa it aperteines to the office of a Christian magiftrat till assist and fortifie the godlie proceedings of the Kirk in all behalfs; and, namlie, to sie that the publick esteat and ministerie therof be meanteined and susteined as aperteines, conform to the Word of God.

4. To sie that the Kirk of God be nocht invadit nor hurt be fals teatchers, or hyrlings, nor the rounnes therof occupied be dum dogges and ydle bellies.

5. To assist and meantein the discipline of the Kirk, and punishe tham ciuillie that will nocht obey the censures of the sam, without confounding alwayes the an iurisdiction with the vther.

6. To sie that sufficient prouision be maid for the ministerie, scholles, and pure; and giff they haiff nocht sufficient for avating on thair charges to support thair indigences, euen with thair awin rentes, giff neid sa requyre.

7. To hauld hand to them alswell concerning thair awin perfones, saueing tham from opin iniurie and violence, as concerning thair rentes and possessiones, that they be nocht defraudit, rubbet, nor spoiled therof.

8. Nocht to suffer the patrimonie of the Kirk to be applyed to profean and vnlawfull vses, or to be deuorit be ydle bellies, and sic as haiff na lawfull function in the Kirk, to the hurt of the ministerie, scholles, and pure, and vther godlie vses, whervpon the saming aught to be bestowit.

9. To mak Lawes and Constitutionnes agreable to Gods Word, for the advanment of the Kirk and polecie of the sam, without vsurping vpon anie thing nocht pertaining to the ciuill sword, but belonging to the offices that ar mere ecclesiasticall, as is the ministerie of the Word and Sacraments; vsing of ecclesiasticall discipline and spirituall execution therof, or anie part of the powar of the spirituall keyes, quhilk our Maister gaiff to his Apostles and thair trew successeurs.

10. And altho kings and princes, that be godlie, sum tymes be thair awin authoritie, (when the Kirk is corrupted, and all things out of ordour,) place ministers and restore the trew service of the Lord, efter exemple of sum godlie Kings in Juda, (the quhilk they did be direction of prophets,) and diners godlie Kings and Emperours, in the light of the Gospell; yit whar the ministerie of the Kirk is annes lawfullie institut, and they that ar placed in offices lawfullie callit, then all godlie princes and magistrates aught to heir and obey thair voice, and reuerence the Maiestie of the Sone of God be them speakand.

CAP. XI.

Of the present Abuses remeaning in the Kirk, quhilk we desyre to be reformed.

1. It is the dewtie of the godlie Magiftrat to meantein the present libertie, quhilk God, of his mercie, hes granted to the pretching of the Word, and the right administation of the Sacraments within this realm, sa it is to provyde that all abbuscs quhilk as yit remeanes within the Kirk be remouit and vtterly takin away.

2. Therfor, first, the admission of men to Papistick benefices, sic as serues nocht, nor hes na function in the Reformed Kirk of Chryst, as Abates, Comendators, Pryores, Pryoreffes, and vther tytles of Abbayes, whafe places ar now, for the maist part, be the iudgment of God, demolished and

purgit of Idolatrie, is plean abbuffion, and is nocht to recease the Kingdome of God in Chryft amangs us, bot rather to refuse it.

3. Sic lyk they that war called of auld the Chaptours and Convents of Abbayes, Cathedrall Kirks, and lyk places, ferue for us thing now, but to sett Fewes and Takes, (if anie thing be left,) of the Kirk lands and teindes, in hurt and preiudice therof, as daylie experience teatches, and therfor aught to be alluterlie alterit and abolisshed.

4. Of the lyk nature ar the Deacones, Archdeacones, Chantors, Thesaurars, Chancellours, and vthers haiffand the lyk tytle flowand from the Pape and Canon Law onlie, quhilk hes na place in a reformed Kirk.

5. Mikle les is it lawfull, that perfonen amangs thir men haiff fyftein, saxtein, twentie, or ma Kirks, all haiffing charge of faulles, and bruike the patrimonie therof, ather be admiffion of the Prince, or of the Kirk, in this light of the Euangell; for it is bot moccage to craue reformation whar sic lyk hes place.

6. And albeit it was thought guid for avoiding of graitter inconveniencs, that auld poffeffours of sic benefices wha embrassit the religion, fould enioy, be permiffion, the twa part of the rentes quhilk they poffeffit of befor, during thair lyff tyme; yit it is nocht tolerable to continow in the lyk abufe, and giff thair places and vther benefices of new to als vnmeit men, or rather vnmeitar, wha ar nocht myndit to ferue in the Kirk, bot leine an ydle lyff, as the vthers did wha bruiiked them in tym of blindnes.

7. And in fa far as in the ordour tean at Leithe, anno 1571, it appeirs that sic may be admitted, being found qualesfiet, &c., ather that pretendit ordour is againft all guid ordour, or els it man be vnderftud nocht of tham that be qualesfiet to worldlie effeares to ferue in the Court, bot sic as ar qualesfiet to teatche Gods Word, haiffing the lawfull admiffion of the Kirk.

8. As to the Bifchope, if the nam *episcopus* be properlie takin, they ar all an with minifters, as we befor declarit; for it is nocht a name of fuperioritie and lordfchipe, bot of office and watching.

9. Yit becaufe in the corruption of the Kirk this nam, as vthers, hes bein abbuffit, and yit is lyk to be, we can nocht allow this fachion of chufing of Bifchopes, nather of the Chaptours that ar electores of tham, to fic a fort of office as they ar chofine.

10. The trew bifchopes fould addict thamefelves to a particular flok, quhilk findrie of tham refufes; nather fould they vfurpe lordfchipe ower thair breithring and inheritance of Chryfte, as thefe men do.

11. Paftors, in fa far as they ar paftors, hes nocht the office of vifitation of ma kirks ioyned to the paftorfchipe, without it be giffen to tham.

12. It is a corruption that bifchopes fould haiff fordar boundes to vifit nor they may poffiblie or lawfullie.

13. Na man aught to haiff the office of Vifitation, bot he that is lawfullie chofine by the Prefbyterie thervnto.

14. The Elderfchipe, being weil eftabliffed, hes powar to fend out Vifitors, an or ma, with commiffion to vifit the bounds within thair elderfchipe, and sic lyk, efter compt tean of tham, ather to continow or remoue them, as the Prefbyterie thinks meit, to the quhilk they falbe alwayes fubiect.

15. The temporall iurisdiction, ioynit in the perfon of a paftor, is Corruption.

16. It agreis nocht with the Word of God, that a bifchope fould be a paftor of paftores of manie flockes, and yit without a flock certean, and without ordinar teatching.

17. It agreis nocht with the Scriptures, that they fould be exeimed fra correction of thair breithers, and difcipline of the particular elderfchipe of the Kirk whar they fould ferue, nather that they

ould vsurpe office of vifitation of vther kirks, nor anie vther function befide vther minifters, bot fa far as beis committed to tham be the Kirk.

18. Heirfor, we defyre the Bifchopes that now ar, ather to aggrie to that ordour that Gods Word requyres of tham, and as the generall Kirk will prefcryve vnto tham, nocht paffing the bounds, nather in ecclefiaftical nor ciuill effeares, or els to be depofit from anie function of the Kirk.

19. We deny nocht, in the meantyme, bot minifters fould affift thair Prince, when they ar requyrit, in all things aggreiable to the Word and thair calling, whither it be at Counfall, Parliament, or vtherwayes, provyding that they nather neglect thair awin charges, nor, be flaterie of Princes, hurt the publick eftat of the Kirk.

20. Bot, generalie we fay, na perfone, vnder whatfoeuer tytyle of the Kirk, and specialie the abbusit tytles of Papiftrie, as Prelattes, Convents, and Chapters, aught till attempt anie act in the Kirks name, ather in Counfall, Parliament, or without, haiffand na Commiffion of the reformed Kirk within this realme.

21. And be Act of Parliament, it is prouydit, that the Papifticall Kirk and Iurifdiction fould haiff na place within the fam; and na bifchope, nor vther prelat, in tyme coming, fould vfe anie Iurifdiction flowing fra that authoritie.

22. And again, that na vther ecclefiafticall iurifdiction fould be acknowlagit within this realm, bot that quhilk is and falbe within the reformed Kirk, and flowing therfra.

23. Sa we efteim holding of Chaptars in Papifticall maner, ather in Cathedrall Kirks, Collages, or vther conventuall places, vsurping the name and authoritie of the Kirk, to hurt the patrimonie therof, or vfe onie vther act to the preiudice of the fam, fen the yeir of our Lord 1560, to be abufion and corruption; contrair the libertie of the Kirk reformed of Iefus Chryft, and lawes of this realme; and therfor aught to be annullit and reducit, and in tymes coming, alluterlie difchargit.

24. The dependances alfo of this Papifticall iurifdiction ar to be abolifhed, of the quhilk fort ar the mingled iurifdiction of the Commiffars, in fa far as they mell with ecclefiafticall maters, and haiff na commiffion of the Kirk therto, but war erected in the tyme of our Sovereine Lords mother, when things war out of ordour. It is an abfurd thing, that findrie of tham haiffing na function of the Kirk, fould be iudges to minifters, and depofe tham from thair roumes. Therfor, they wald ather be difchargit from ecclefiafticall maters, and anie melling therwith, or it wald be limitat to tham in what maters they might be iudges, and nocht hurt the libertie of the Kirk.

25. They, alfo, that war before the ecclefiafticall eftat in the Papes Kirk, or that ar admitted of new to Papifticall tytles, and now ar toleratit be the Lawes of the Realme, to place the twa part of thair ecclefiafticall rents, aught nocht to haiff anie ffordar libertie bot to intramet with the portion affignet and granted to tham for thair lyff tyme, and nocht vnder the abbusit tytles quhilk they hade, difpone the Kirk rents, fett takes and fewes therof at thair pleasure, to the wrak of the Kirk and of the pure laborars that dwell vpon the Kirk lands, contrar to all guid confcience and ordour.

CAP. XII.

Certein speciall Heids of Reformation craued.

1. Whatfoeuer hes bein spoken of the offices of the Kirk, the feuerall powars of the office bearers, thair coniunct powar alfo; and laft, of the patrimonie of the Kirk, we vnderftand it to be the right

reformation that God craues at our hands, that the Kirk be ordourit therto, as with that ordour quhilk is maist aggreiable vnto the Word of God.

2. Bot becaufe sum things wilbe twitched in particular anent the esteat of the countrey, and that quhilk we feik principallie to be reformed in the sam, we haiff collected tham in thir heids following :—

3. Firft, feing the hail countrey is deuydit in provinces, and thir provinces again ar deuydit in paroches, alſweill to Bruche as Land, and in euerie parochine a reſonable congregation, ther wald be placed an or ma paſtors to ſeid the floks, and na paſtor or miniſter to be burdeanit with particular charge of ma floks or kirks then an alleanerlie.

4. And becauſe it wilbe thought hard to find out paſtors to all the parochie kirks of the realme, alſweill to landwart as in townes, we think, be the advyſs of ſic as commiſſion may be giſſen to be the Kirk and the Prince, paroches in landwart or ſmall villages may be ioyned twa or thrie, or ma in ſum places togidder, and the principall and maist commodius kirks to ſtand and be reſeparit ſufficientlie, and qualeſiet miniſters placed therat; and the vther kirks nocht fund neceſſarie, ſufferit to decay, thair kirk yeards alwayes being keipit for buriall places; and in ſum places, whar neid requyres, ane parochine, whar the congregation is ower grait, may be deuydit in twa or ma.

5. Doctors wald be appointed in Vniuerſities, Collages, and vther places neidfull, and ſufficientlie prouydit for, to open vpe the meining of the Scriptures, and to haiff the charge of ſaulles, and to teache the rudiments of religion.

6. As to the Eldars, ther wald be ſum to be Cenſors of the maners, ane or ma, in euerie congregation, but nocht an Aſſembly of eldars in euerie particular kirk, but in towns onlie and famous places, whar reſort of men of iudgment and abilitie, to that effect may be haid; whar the Eldars of particular kirks about may conuein togidder, and haiff comoun Eldarſchipe and Aſſembly place amangs them, to treat of all things that concernes the congregations ower whom they haiff the owerſight.

7. And as ther aught to be men ſpainted to vnit and deuyde the paroches as neceſſitie and commoditie requyres, ſa wald ther be apointed be the generall Kirk, with the aſſent of the prince, ſic men as feires God, and knew the eſteat of countries, that war able to denominat and aſſinge the places whar the Aſſemblies of particular elderſchipes ſould conuein, taking conſideration of the Dioceiſes as they war deuydit of auld, and of the eſteat of the countries and prouinces of the realme.

8. Lykwayes as concerning Prouinciall or Synodall Aſſemblies, conſideration war alſwa to be haid, whow manie and in what places they war to be hauldin, and whow often they ſould conuein, aught to be referrit to the libertie of the generall Kirk, and ordour to be apointed therein.

9. The Nationall Aſſemblies of this Countrey, callit comounlie the Generall Aſſemblies, aught alwayes to be reteined in thair awin libertie, and haiff ther awin place, with powar to the Kirk to apoint tyme and places convenient therfor. And all men, alſweill magiſtrats as inferiours, to be ſubiect to the iudgment of the ſam in eccleſiaſtical cauſſes, without anie reclamation or appellation to anie Judge, ciuill or eccleſiaſtical, within this realme.

10. The libertie of election of eccleſiaſtical perſones callit to bear function in the Kirk, obſeruit without interrupted continowance vnto the corruption of Antichryſt, we deſyre to be reſtored and reteined within this Realm, ſa that nan be intruſit vpon anie congregation, ather be prince or anie inferiour perſone, without lawfull election and conſent of the peiple ower whome the perſone is to be placed, as the practiſe of the Apoſtolicall primitiue Kirk, and all guid reaſone and ordour craues.

11. And becauſe this Ordour, quhilk Gods Word and all guid reaſone craues, can nocht ſtand with patronages and preſentationes to benefices, vſit in the Papes Kirk, we deſyre all ſic as trewlie

feires God, ernaestlie to confidder, That forsamikle as the names of patronages and benefices, togidder with the effect therof, flowed from the Pape and cloist of the Canon Law, wharby vnmeit and corrupt perfonen ar intruist and placed in kirks haiffand curam animarum; and forsamikle as the maner of proceeding hes na ground in the Word of God, bot repugnes flatlie to the faming, owerthrowing the ordour and libertie of election, they aught nocht to haiff place in the light of Reformation, and therfor, whafoener will trewlie embrace Gods Word, and desyre the Kingdome of his Sone Jefus Chryft to be advanced, they will also embrace and receaue the polecie and ordour quhilk the will of God and vpright esteat of his Kirk craues: Vtherwayes it is in vean that they haiff professed the Gospell.

12. Nochtwithstanding, as concerning vther benefices and patronages therof, that hes nocht curam animarum, sic as ar these altarages, prebends foundit on temporall lands, annuels, and sic lyk; may be referuit to the ancient patrones to dispone thervpon when they veak to schollars and burfares as they are requyred be Act of Parliament.

13. As to the Kirk rents in generall, we desyre that ordour to be admitted and meanteined amangs us that may stand with the sinceritie of Gods Word and practife of the Kirk of Chryft.

14. To wit, that was befor spokin, the haill rent and patrimonie of the Kirk, (excepting small patronages befor mentioned,) may be deuydit in four portiones; ane therof to be assigned to the Pastor, for his interteinment and hospitalitie; ane vther to the Eldars, Deacones, and vther officers of the Kirk, sic as Clarke of Assemblies, Takers vpe of the Psalmes, Beddels, and kirk maisters and keipars, sa far as they ar necessar, ioyning in speciall maner the Doctors and Scholles, that thair ancient foundationes may be helped whar neid requyres. The thrid portion to be bestowit vpon the pure members of the fathfull and hospitalls. The fourt and last, for reparation of the kirks, and vther extraordinar charges as ar profitable for the Kirk, as also for the comoun weill, as grait neid fall requyre.

15. We desyre, therfor, the ecclesiasticall guidis to be vplifted and diftributed fathfullie to whom they apertein, and that be the ministerie of the Deacones, to the quhilk office properlie the collection and distribution therof belanges; that the pure may be answerit of thair portion therof, and they of the ministerie left without care and sollicitude; as also the rest of the treaffours of the Kirk may be referuit and bestowit on the right vses.

16. Giff these Deacones be elected with sic qualeties as Gods Word craues to be in tham, ther is na feir that they fall abuse thamselues in thair office, as the profane collectors did of befor; yit becaufe that this vocation appeires to manie to be dangerous, let tham be oblist, as they war of auld, to a yeirly compt to the Pastors and Eldarschipe; and iff the Kirk and Prince think expedient, let cautioners be oblist for thair fidelitie, that the Kirk rents na way be delapidat.

17. And to the effect this ordour may tak place, it is to be prouydit that all vther intrameittours with the Kirk rents, collector generall or speciall, whither it be be apointment of the prince or vtherwayes, may be dischargit of fordar intromission therwith; and suffer the Kirk rents, in tyme coming, to be hailleie intrometit with be the ministerie of the Deacons, and distributit to the vses befor mentioned. And also to the effect, that the ecclesiasticall rents may suffice to those vses for the quhilk they ar apointed, we think it necessar to be desyrit that alienationnes, setting of fewes or taks of the rents of the Kirk, alswaill landes as teindes, to the hurt and diminution of the auld rentalles, be reducit and annullit, and the patrimonie of the Kirk restorit to the auld integritie. In lyk maner, that the teinds, in tyme coming, be sett to nane bot to the laborars of the ground, or els nocht sett at all, as it was aggreit vpon and subscriyvit be the Nobilitie in the first Buik of Discipline, anno 1560.

CAP. XIII.

The Vtilitie that shall follow of this Reformation to all Estates.

1. Seing the end of this spirituall government and polecie wharof we speik, is that God may be glorified, the Kingdome of Chryst Jesus advancit, and all they that ar of his myfticall body may live peaceable in conscience: Therfor we dar bauldlie affirm, that all sic wha hes trew respect to these ends, will, evin for conscience cause, glaidlie agrie and conform thamselues to this ordour, and advance the sam sa mikle as lyes in them; that thair conscience being sett at rest, they may be replinifhed with spirituall gladnes, in dewtifull obedience to that quhilk Gods Word and the testimonie of thair awin conscience does craue, and refusing all corruption contrare vnto the sam.

2. Nixt, we shall becom an exemple and patron of guid and godlie order to vther nationnes, countries, and kirks professing the sam religion with vs; that as they haiff glorified God in continowing in the sinceritie of the Word hitherto without all errours, praise be to that grait keippar, so they may haiff the lyk occasion in our conversation, when, as we conform ourselues to that discipline, polecie, and guid order, quhilk the sam Word and puritie of Reformation craues at our hands. Vtherwayes that feirfull sentence salbe iustlie said and sein:—"The seruand that knaws the wil of his Maister and does it nocht, salbe beatin with manie whippes."

3. Mairower, giff we haiff anie pitie or respect to the pure members of Chryst, wha sa graitlie increas and multiplie amangs vs, we will nocht suffer tham to be lang defraudit of that part of the patrimonie of the Kirk quhilk iustlie belangs vnto tham. And be this order, giff it be dewlie put in execution, the burding of tham salbe takin af vs, to our grait comfort; the streites salbe cleingit from the crying and murmuring of tham; as we salbe na mair a sklander to vther nationes as we hithertiles haiff bein, for nocht takin ordour with our pure, and causing of the Word quhilk we profess to be euill spokin off, giffing occasion of sklander to the enemies, and offending the conscience of the simple and godlie.

4. Befyd this, it salbe a grait ease and commoditie to the comoun peiple in releiving of thair burdings, and vphaulding thair kirks for thair instruction and faulles helthe, and residence of God amangs tham; as also for the saistie of ther bodies in biging and haulding vpe of briggs and vther publict warks, for the comelines and polecie of the countrey; also ane ease to the laborars of the ground in payment of thair teinds, and all vther things wherinto they haiff bein hithertils riguruslie handlit be these fals callit kirk men, thair takfmen, futters, and extortioners.

5. Finalie, to the King Ma^{ty} and hail commoun weill, this profit shall redounde, that the curse of sacrilage, (quhilk wonderfullie eates vpon and consumes all that auld luk and welthe in the patrimonie of his crown and rents, guid and gear of all his leiges,) being remouit, the Lord shall blis all in sic fort as ther salbe na want, bot plentie and store of all guid things. The Lord wil open the heavines, the erthe and sie shall giff thair increas, and all salbe satiffet with abundance. And when the ordinar necessarie effeares of the Kirk, scholles, and pure, ar satiffet, the superplus being collectit and put in the theasors of the Kirk, may be profitablie employed and liberalie bestowit vpon the extraordinar support of the effeares of the Prince and Comoun weill, and specialie of that part of the Kirk rents quhilk is apointed for the reparation of the kirks and fabric therof.

6. Sa we conclud, all being willing to apply thamselues to this order, the peiple suffering thamselues to be rewlit therby, the Priace and Magistrats thamselues nocht being exeimit; and they wha ar placed in ecclesiasticall esteat, rightlie rewling and governing, God salbe glorifiet, the Kirk edifiet, the bounds therof enlargit, Chryst Jesus and his Kingdom sett vpe, Sathan and his sub-

nerit, and God fall dwell in the middes of us, to furnise all guid and keipe from all euill, in his Sone the Lord Iesus; wha, with thair eternall spirit, abyds holie and blessed for euer. AMEN.

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ENDS THE CONCLUSIONS OF THE POLECIE.

In the yeir 1580, in the wintar, brak out a notable effect of Monsieur d'Obignies course and coming in Scotland. For the King, sitting at Counfall a day with his nobles, amangs the quhilk the Erle of Mortoun laist Regent was, in comes Captean James Stewart, a brother of the house of Ochilttrie, advancsit in creadit of Court be d'Obignie, and maid Captean of the Kings Gard, quhilk of new was then tean vpe, and fallin down on his knies, accused the Erle of Mortone of hie treasone: Wharvpon the said Erle was incontinent committed to warde in the Castle of Edinbruche; the Erle of Angus, his cusing, chargit to ward benorth the Tay, with certean cheiff men of that nam. And thereafter Mortoun was transported from Edinbruche to Dumbartane, whar he remeaned till the monethe of May. In the mean tyme his landes and gear war disponit to Mon. Obignie, maid and called then Duc of Lennox; sa of a noble and ritche prince as ever governde in Scotland, he becam a pure prefoner, wha skarllie haid to furnise his neecessitie. In the monethe of May he was brought till Edinbruche, and keipe in Robin Gurlayes house, with a band of men of wear; and the verie dayes of his puting to affys and execution, I hapned to be ther in Edinbruche, and hard and saw the notablest exemple, bathe of Gods iudgment and mercie, that to my knowlage ever fell out in my tyme. For in that Tolbuthe, whar oftentymes, during his government, he haid wrysted and throwin iudgment, partlie for gean, wharto he was gein, and partlie for particular fawour, was his iudgment owerthrowin, and he, wha aboue anie Scottsman haid maist gear, frindschipe, and clientell, haid nan to speak a word for him that day, bot the graittest part of his affysars being his knawin vnfreinds, he was condemned to be headit on a sklafauld; and that head, quhilk was sa wittie in warldlie effeares and polecie, and haid commandit with sic autoritie and dignitie within that town and iudgment seat, to be sett vpe on a prik vpon the hichest stane of the geavell of the Tolbuthe, that is towards the publict streit. The quhilk sentence, in my fight, was put in execution vpon the morne. But in grait mercie, when the Lord haid stryped him naked and bear of all these things warldlie, and of a cable maid a twynde thrice to go in at the narow ei of that neidle, he gaiff

him, efter vnfeniyit repentance, sic fathe and affurance of his fawour in Chryft; that he maift magnanimuslie contemned insulting of enemies, bevaling of frinds, all warldlie dignitie, ritches and pleasures, and tuk him with his Chryft be deathe to owercom and gett the Croun of Lyff. The minifters war at him that night of his condemnation, and the morn befor he was brought out, whom he fatisseit verie weill, be iustefeing God, his Word and minifterie therof, and acknowleging his finnes; bot na art nor part of the kings fathers murdour wherfor he was condemnit. Jhone Durie and Mr Jhone Dauidfone, whom he haid hardlie vfit, the an for his pretching, the vther for his buik against the four kirks, cam to him, of whom he crauit pardone; and wha taried with him, and was maift movit for his ceas. He keipit the sam countenance, gestour, and schort sententius form of langage vpon the skaffalde, quhilk he vfit in his princilie government. He spak, led about and vrgit be the commanders at the four newkes of the skaffald; bot efter that, ance he had verie fectfullie and grauelie vttered, at guid lainthe, that quhilk he haid to speak, thereafter al-maift he altered nocht thir words. "It is for my finnes that God has iustlie brought me to this place, for gif I haid seruit my God als trewlie as I did my King, I haid nocht com heir; bot as for that I am condem'd for be men, I am innocent, as God knaws. Pray for me." All men and peiple of all rankes bevalit his deathe exceidinglie, except onlie they wha haid particular hatred against him; for papistrie durst nocht be hard of in his dayes of government, and the land inioyed neuer graitter peace and plentie. I could wreit mikle mair of my heiring, seing, and knowlage, anent this mater and the things that followed, giff my purpose war to wrait the Storie of ciuill effeares in our tyme; but that nocht being, I content to haiff recordit the wark of God, quhilk I saw with my eis, and hard with my eares; for the quhilk I could nocht bot at my returning to St Andros glorifie God, be reherfall thereof in opin audience from pulpit.

That yeir, 1581, the Generall Assemblie convenit in October at Edinbruche; in the quhilk, certean breither war apointed to consult whow the Parliament sould nocht inleak the spirituall esteat, bischopes being removit. To the quhilk deliberation the Assemblie was dryven vnto be court, the grait gydar wharof, the Duc of Lennox, by Guisean counfall and direction, nocht daring put at relligion pleanlie, preffit the restoring of the esteat of bischopes, and haid latlie intrufit Mr Robert Montgumerie in the bischoprik of Glasgw, without all ordour of the Kirk, *pleno iure principis*, (quhilk vexit the breithring of Glasgw wouderfullie, sa that I wat nocht whow manie score of dy-

ettes they war compellit to keipe in that earend.) The breithring apointed be the Assemlie returns thair advys in that mater; the quhilk being confiderit be the Assemlie, all in a voice determines, That concerning vot in parliament, and vsing of Ciuill and Criminall Iurisdiction, commissiouners sould be directed from tyme to tyme from the Generall Assemlies to the Parliaments, to discharge the Kirkes dewtie, and do for the sam in all hir effeares. And the heritable bailies of Regalities sould vse all things pertaining to the iurisdiction of ciuill and criminall causses.

The ministres of Edinbruche all this whyll was maist fathfullie and wacryflie giffing the warning to all, anent the cours and practise of papists; and therfor, at this Assemlie, Mr Walter Balcanquall was accusit be the Court, *sed frustra*.

At that tyme it was a pitie to sie sa weill a brought vpe prince till his bern-head was past, to be sa miserable corrupted in the entrefis of his springall age, bathe with sinistrus and fals information of all proceedings in his minoritie, and with euill and maist dangerus grundes and principalles in government of Kirk and Comoun weill. Then was he maid to think warft of the best men that euer seruit in this Kirk and Countrey; to think the hail maner of Reformation of religion to haiff bein done be a priuie faction, turbulentlie and treasonable; to suspect the noble men and hail ministerie that stude for the cause of religion and his croun against his mothers faction; yea, to tak course against them, and put at tham as his vnfrinds. Amangs the rest, Captan James put the opinion of absolut powar in his Maiesties head; whom, in sa doing, I can compear to naie sa weill as to Philomelus, the Captean of the Phocensis, wha being about a maist sacrilegius purpose to owerthraw and spulyie the Kirk of Delphus, and cut out of the pillars therof the decreits of the Amphiotrons, whase sacrat iudgment governed the comoun weill of all Greice, and sa to subuert bathe religion and polecie, he compellit the Pythian preist to go vpe on the Tripas, to giff him a responce. The woman, vrgit violentlie, sayes, "Yow may do what yow will." The quhilk wourds Philomelus gripped at, and taried na langer for the oracle, but gaiff out amangs his armie, and to all, that he haid gottin a plean licence of Apollo to do what he wald.* Sic lyk Mr Patrik Adamstone, bischope of St Andros, a grait counsellour in these dayes,

* Diodor. Sicul. Biblioet. Hist. lib. 16. Lyk as Stratocles, in Athens, maid a decree of Demetrius, *παις ὅτι ὁ βασιλεὺς Δημητρίος καλεῖται τὸ τοῦ θεοῦ ἱερεὺς καὶ πρὸς ἀνθρώπους ἀναι δίκαιος*—Whatsumener King Demetrius commandath, that to be holie toward God and iust toward men. Plut. in vita Demetrii.

amangs manie vther euill grounds wharof we will heir heirefter, inculcat this :
 " That a Chrifian King fould be the cheif governour of the Kirk, and beho-
 uit to haue bifchops vnder him, to hald all in order, conform to antiquité and
 maift fluriffing efteat of the Chrifian Kirk vnder the beft emperour, Conftan-
 tine. And that the difcipline of the Kirk of Scotland could nocht ftand with
 a frie kingdome and monarchie, fic as was his Maieftie in Scotland," &c.
 Mutche lyk bifchope Caiphas, wha thought that Chryfts kingdome and the
 Roman impyre could nocht ftand togidder : Or Herod, wha heiring that
 Chryft the King was borne, was troublit, and all Jerufalem with him, and
 therfor fend, &c.

Bot nochtwithftanding of this conftitution of Court, by a remarkable proui-
 dence of God cam furthe the Cornicle of Mr Georg Buchanan, printed with
 priuilege, and the Buik of the Polecie of the Kirk concludit in Affemblic.

That September, in tyme of vacans, my vncl, Mr Andro, Mr Thomas Bu-
 chanan, and I, heiring that Mr George Buchanan was weak, and his Hiftorie
 vnder the pres, pafst ower to Edinbruche annes earend, to vifit him and fie
 the wark. When we cam to his chalmer, we fand him fitting in his chaire,
 teatching his young man that fervit him in his chalmer to fpell a, b, ab ; e, b,
 eb, &c. Efter falutation, Mr Andro fayer, " I fie, fir, yie are nocht ydle."
 " Better this," quoth he, " nor ftelling ilheipe, or fitting ydle, quhilk is als ill."
 Therefter he fchew ws the Epiftle Dedicatorie to the king ; the quhilk, when
 Mr Andro had read, he tauld him that it was obfcure in fum places, and want-
 ed certean words to perfyt the fentence. Sayes he, " I may do na mair for
 thinking on another mater." " What is that ?" fayer Mr Andro. " To die !"
 quoth he ; " bot I leaue that and manie ma things for yow to helpe."*

We went from him to the printars wark hous, whom we fand at the end
 of the 17 buik of his Cornicle, at a place quhilk we thought verie hard for the
 tyme, quhilk might be an occafion of fteying the haill wark, anent the buri-
 all of Dauie. Therfor, fteying the printer from proceiding, we cam to Mr
 George again, and fund him bedfast by his custome, and afking him, whow
 he did, " Even going the way of weilfare," fayer he. Mr Thomas, his cufing,
 fchawes him of the hardnes of that part of his Storie, that the king wald be
 offendit with it, and it might ftey all the wark. " Tell me, man," fayer he,
 " giff I haue tauld the treuthe ?" " Yis," fayer Mr Thomas, " Sir, I think fa."
 " I will byd his fead, and all his kins, then," quoth he : " Pray, pray to God

* He was telling him alfo of Blakwods anfwer to his buik, De iure regni.

for me, and let him direct all." Sa, be the printing of his Cornicle was endit, that maist lerned, wyse, and godlie man, endit this mortall lyff.

Efter that Generall Assemblie in October, Mr Patrik Adamsone aggreit to all the poincts of the Buik of Polecie, and concerning the office of a Bischope; and calling to dinner Mr Andro Meluill, my vncl, Mr Alexander Arbuthnot, and vthers diuers, he subscryvit therto, quhilk his subscription is yit in my vncl's custodie. Item, that wintar he past ower to a Convention of the Estates; and efter he fand nocht curt as he luiked for, he dreft him to the ministers of Edinburche, schawing tham whow that he cam ower to Court with Balams hart, of purpose to curse the Kirk and do euill, bot God haid wrought sa with him, that he haid turned his hart to the contrare, and maid him, bathe in reasoning and votting, to stand for the Kirk, promising to schaw fordar and fordar fruits of his conuersion and guid meining. Wharat Jhone Dury was sa reioysit, that he treated him in hous, and wrot ower at lainthe to me in his fauour. Whervpon I past down to his Castell at his ham coming, and schew him what information concerning him I haid gottin from the breithring of Edinbruche, thanking God therfor, and offering him, in cais of continuance, the right hand of societie. Wherat reioicing, he tauld me the mater at lainthe, and, namlie, concerning the grait motiones and working of the Spreit. "Weill," said I, "that Spreit is an vpright, halie, and constant Sprit, and will mair and mair kythe in effects; bot it is a fearfull thing to lie against him."

But to retourn to Mr Andro Meluin. The light of his lerning, and hatt of his zeall to haiff reformation in the kirk and scholles in St Andros, brak nocht soonner out, when the darknes of ignorance and cauldnes of Christian profession vttered themselues in his contrare. Manie and grait aduersares he haid; but the Lord, wha haid sanctefeit him for his wark, gaiff him notable victories ower all. Firft, the Maisters wha war displacit out of the New Collage, as Mr Robert Hamilton, minister of the town, commandit be the Generall Kirk to leaue the office of principalitie in the Collage, and tak him to his ministerie, vexit him with persut of compts of the Collage; but he reiect-ed that vpon the Commiffionars wha haid the powar of the Reformation, whom be moyen and importunitie the said Mr Robert maid to relent, and direct him again vpon Mr Andro, to his great vexation, till it pleasit God to cutt schort the lyff of the said Mr Robert, even when he was about to intend action against Mr Andro. Yet that cause ceasit nocht, bot was followit out in the personnes of his weidow and bernes, be a man of grait wit, peanes, and

moyen, an of Mr Androes awin companions, whase confort he had fund in Glasgw, and now luiked for, coming to St Andros, to sic a guid wark. This was Mr Thomas Buchanan, first Scholmaister in Stirling, and syne Proveft of Kirkheuche in St Andros, and minifter of Syres. A man of notable gifts of larning, naturall wit, and vprightnes in the caufe of the Kirk againft the bifchopes, but haid his awin imperfectiones, namlie, of extream partialitie in the caufe of his frinds and dependars, quhilk maid him to alter with Mr Andro, and in that caufe of Mr Robert Hamiltones, whase relict he married, and his collegges, to often greiue Mr Andro; bot, in end, a glib of the Collage gear fettlet that, allowit be the faids Commiffionars, Mr Andro bearing with it, becaufe he could nocht mend it. Ane vther that haid bein Regent in that Collage vnder Mr Robert Hamilton, was Mr Jhone Caldcleuche, a daft wouften man. He bofted that he wald *houche* Mr Andro, with mikle mair daft talk; and a day he comes in to Mr Androes chalmer, being alan in it, and askes him weill rudlie, giff he knew him. "Na," sayes Mr Andro, "I know you nocht." "I fould be knawin," sayes he, "as a Maifter in this Collage; my nam is Mr Jhone Caldcleuche." "Ho!" quoth Mr Andro, "is this yie that will *houche* men?" And with that put to the chalmer dure, and sayes, "It is even beft tym now." Bot the vther calmit atteanes, and beginnes to fpeak with mair reuerence; whom Mr Andro, by manlie courage and force of reafone, fa danton-ed and tamed, that the Maifter was fean to tak a burfaires place in the Collage, and liue therin as a humble ftudent. I was in the chalmer abon and hard all, and cam down at laft to the ending of it.

Thir fafcheries war fkarflie weill fettelit, when out braks a graitter contradiction. This was of the Regents of Philofophie, namlie in St Leonards Collage, wha heiring, in Mr Androes ordinar publict leffones of Theologie, thair Ariftotle, amangs the reft of the philofophers, the patriarches of herefie as ane of the ancients termes tham, mightelie confuted, handling the heids anent God, Prouidence, Creation, &c., maid a ftrange fteir in the Vniuerfitie, and cryed, Grait Diana of the Ephefians, thair bread winner, thair honour, thair eftimation, all was gean, giff Ariftotle fould be fa owirharled in the heiring of thair fchollars; and fa drefsit publict Orationes againft Mr Androes doctrine. But Mr Andro infifted mightelie againft tham in his ordinar leffones; and when thair counned haranges cam at thair Vikes and promotiones of Maifters, he lut tham nocht flipe, bot af hand anwerit to tham prefentlie with fic force of treuthe, euidence of reafone, and spirituall eloquence, that he dafhit tham, and in end convicted tham fa in confcience, that the cheiff coryptyers amangs tham

becam grait students of Theologie, and speciall professed frinds of Mr Andro, and ar now verie honest vpright pastors in the Kirk; whom, for honour, I nam in speciall Mr Jhone Malcolm, minister at St Johnse Town, and Mr Andro Duncan at Carell. And certeanlie the treuthe was, that ignorance, with a proude opinion of knowlage, becaufe they knew na better, wrought all this. For efter the first zeall of Reformation, in Mr Knox and Mr Guidmans dayes, the cauldnes of Mr Robert Hamiltones ministerie, and ignorance and negligence of tham that sould haiff teatched Theologie, maid, that Regents and schollars carit na thing for Diuinitie; yea, it was evin a pitie to fie that ignorance and profannes that was amangs tham. And as for Langages, Arts and Philosophie, they had na thing for all, bot a few buikes of Aristotle, quhilk they lernit pertinatiusslie to bable and flyt vpon, without right vnderstanding or vse therof. Bot within a yeir or twa, Mr Andro, be his delling in publict and privat with euerie an of tham, prevalit sa, that they fell to the Langages, studeit thair Artes for the right vse, and perusit Aristotle in his awin langage, sa that, certatim et ferio, they becam bathe philosophers and theologes, and acknowlagit a wounderfull transportation out of darknes vnto light. Bot, indeid, this was nocht done without mikle feghting and fasherie, and the authoritie of the Generall Assemblie interponit in end.

The thrid thortar and debat quhilk he haid, was with the provist, bailyies, and counfall of the town, about thair ministerie. The Sesssion of the Kirk haid a custome to send twa of thair elders euerie ouk to desyre Mr Andro and me to helpe tham on the Sabbathe, during the want of a minister and absence of the bischope. Sa Mr Andro coming in the pulpit, spak the treuthe of all thingis with grait ardentnes and zeall; and being acquent with sum corrupt proceedings of the rewlars against equitie and iustice, and perceaving they lyked nocht of guid men to be thair minister, sic as Mr Andro wald haiff haid, bathe for the weill of the Town and Vniuersitie, namlie of that wark of Theologie, sic as Mr Thomas Smeton or Mr Alexander Arbuthnot, he caufit tham heir thair doings in the deaffest eare. This was takine sa hiche, that a grait space ther was na thing bot affixing of plackarts vpon the Collage yett, boisting with batoning, burning and chaffing out of the town; wherwith, to speak the treuthe, I was mikle fearit, seing Town, Vniuersitie, and all malcontents against ws att annes, and luikit for na thing, day for day, but steiring vpe of sum tumult for ane euill turn. But Mr Andro, with an heroicall spreit, the mair they stirit and bostit, the mair he strak with that twa eagit sword, sa that a day he mouit the Provest, with fear rubbing of the ga of his conscience, to ryse

out of his featt in the middes of the sermont, and with sum muttering of words to go to the dure, out throw the middes of the peiple; for the quhilk being delt with be the Presbyterie, and convicted in his conscience, the said Proveft maid publict satisfaction be acknowlaging of his offense, and craving God and the congregation forgiffnes. Another day he tuk a placcard, affixed vpon the Collage yet, knawin be the Italian and Frenche tounge to be wrytin be James Lermont, appeirand of Balcomie, and in the application of his doctrine, quhilk was wounderfull perfering and vehement, he produces the wryt, and haiffing the said James sittand befor him in the kirk, he thretnes him in particular with a iudgment, that manie years efter was marked to strik vpon the said James, to this effect: "Thow Frencheift, Italianift, jolie gentleman, wha has defyled the bed of sa manie married, and now bofts with thy bastonados to defyll his Kirk, and put hands on his seruants, thow fall neuer inioy the fruicts of mariage, be haiffing lawfull fucceffion of thy bodie; and God fall bastone thie in his righteous iudgments." This was rememberit when the said James, being Lard of Balcomie, leiued manie yeirs in mariage without chyld, and taken be the Heiland men coming out of the Leaws, was ficcerlie bastoned, and sa hardlie vsed, that soone thereafter he died in Orkney, in the yeir 1598.

The fourt fecht that he haid was againft the Pryor and his gentlemen pensioners, wha colluded with the rewallars of the town to hald the minifterie vacand; and in the mean tyme tuk vpe the stipend, and spendit the sam, with the rest of the kirk rents of that Pryorie, at the goff, archerie, guid cheir, &c. Thir things be Mr Andro and I war rounden out of pulpit to tham; quhilk for to stay, they preparit a purs with a number of fourtie shilling pices in it, and sending for me to the Chalmerlings hous, efter guid interteinment they offerit it to me for my peanes takin in pretching and suppleing the default of a minifter. I answerit, it was trew my peanes haid deseruit that and mair at thair hands, whowbeit I haid recompence in all abundance at the hand of God, in honoring me with the messlage of his Word and service, bot my peanes was nocht takin for the hinderance of that minifterie, bot for forderance of the faming; and I fearit, giff thay gat a fason of a minifterie sa easelie prouydit, they wald be lang of bringing in an of the notable men nominat to that minifterie, vnder whafe feit I wald be glaid to sit with my pen, and with whom I wald be blaithe to helpe as I could for nought: And sa refusit thair money. This, when the Presbyterie vnderftud be Mr Andro and me, and espying that our helping on the Sabathes hinderit the placing of a man of giftes in that minifterie, for they haiffing George Blak to minifter the sacraments and ma-

rie, and we to teatche, wald content therewith and feik na mair, therfor the Presbyterie dischargit ws from pretching anie mair, and ordeanit me to pen a letter to be red the nixt Sabbath, schawing the reasones of our leaving af pretching: Quhilk being done and publictlie read, certean of the rewlars of the town, namlie Mr. David Russell and Wilyeam Lermont, ragit therat, and penit against the nixt day an answer, in effect and termes vnreuerent, denying the authoritie of the Presbyterie, calling it pretendit, and inveying against the sam; for the quhilk cause the persone that red it, Ringand Rewll, taker vpe of the psalmes, being callit befor the Presbyterie, schew that Mr David Russell and Wilyeam Lermont commandit him to reid it; bot, pure man, he gat his reward, for he never threaue nor did guid efter that, bot died with madnes and miserie. The saids Mr David and Wilyeam being callit, the Pryor and Provest compeires with tham, thinking to bang out the mater, bot God affistes Mr Andro sa, that he dasht them all, and maid them fean to go packing. The Generall Assemblie nocht being far to, the Presbyterie remittes the mater therto, and summoned the said Mr David and Wilyeam to compeir befor the Assemblie, quhilk they did with thair assistars; bot they war condemnit be the Assemblie, and ordeanit to mak publict repentance in the Kirk of St Andros, and Mr Andro to receaue the faming; the quhilk they did solemly, and sa becam better conditioned thereafter.* By this occasion I man mark be the way, it was a comfortable thing in these dayes to haiff a guid cause in hand, and stand be it; for whowsoeuer it was resisted and crossed in particular sesshones, presbyteries, or assemblies, yit sure it was to be redressed and brought to a guid point at the Generall Assemblies, because of the friedom, grait authoritie and vprightnes in zeall that was therin, to the grait terrour of the wicked, and confort of the godlie: Sa mikle the mair is the los therof to be deplored in this declyning age and tyme.

The fyft and graittest enemie of all was the bischope, Mr Patrik Adamfone, craftelie and quietlie concurring with the Court, bot alwayes as yit vnder profession of grait frindschipe, and sa maist dangeruslie seikand his distruction, with the vtter owerthraw of the libertie of Chrysts Kirk and Kingdome. Bot the Lord notablie vpheld and preferuit his awin servand, and brought his enemies to confusion, as in the haill narratiue and Storie following will be manifest.

* Mr David Russell, for falsheid, was efter, in the year , deposit from his office of Commisfar Clarkschipe with a not of infamie, and Jhone Arnot placit in his roum.

1582.—The Generall Assemblie convenit at St Andros the 24th of Apryll, anno 1582; Mr Andro Meluin schofin Moderator. To it was Mr Robert Mongomerie, intrufit bifchope of Glasgw, fummoned, wha compeired, with Letters of Horning, to difcharge the Assemblie; yit he durft nocht vfe tham, fic was the frequencie of barrones and breithring, with fa grait authoritie and zeall. And fa, for acceptation of the bifchoprik *pleno iure*, and troubling of the breithring of Glasgw, he was deposite in perpetuum, and thretnit with excommunication, till he humblie presentit himfelff with teares befor the Assemblie; and then Jhone Dury, wha was maift feueire againft him, reafe out of his feat, and caught him in his armes.* But at that fam tyme Mr Wilyeam Clark, my predeceffour, a wyfe, godlie, fweit man, faid vnto me, "It will neuer be this man that will trouble and hurt the Kirk; bot yie will find that Mr Patrik Adamfone will do it, wha is this mans counfallar, and cauffes him now to yeild for the tyme." At that Assemblie was apointed a generall Fast, to be keiped in the monethe [of] Junie following; the cauffes wharof was conspiracie of Papifts, oppreffion and thraldom of the Kirk, &c.

In the monethe of Junie that sam yeir, an vther Generall Assemblie was conveynit in Edinbruche, wherat Jhone Dury, for his plean fpeitches againft the Duc, and proceidings of the Court, was accufit; bot hoping for na fpeid thair, he was callit befor the King and Counfall at Dalkethe, whar narrowlie efchaping the Duc, his cookes, (wha cam out of his kitching with fpeittes and grait knyves,) with his lyff, as he often tauld me, he was, be act of Counfall, banifched out of Edinbruche; bot the Generall Assemblie commandit the Prefbyterie of Edinbruche to keipe his roum frie, and place nan therin. In this Assemblie, manie greiffes and articles war pennit, and commiffionars apointed to present tham at the Convention of the Esteats, to be haldin at Perth in the monethe of July nixt following.

The Convention keeping at Perth, Mr Andro Meluin, Moderator, with the rest of the Commiffionars, went thither with the Greiffes and Articles of the Kirk,† wha gat verie euill countenance, and manie fecret terrors. To that

* Yit the sam Mongumerie infited and troublet the breithring of Glasgw thereafter, and therfor was excommunicat; and the excommunication annullit be ane act of Counfall, and letters published therevpon, receavit thereafter in Court, and interteined in the Kings prefence be the Duc; and the sam sentence thereafter, in the Parliament 1584, be an act therof, annullit.

† *Greiffes of the Kirk, giffen in at Perth.*

Vnto your Maieftie maift humblie meines and fchawes your Graces maift fathfull and obe-

Convention cam the Erle of Hountlie, weill accompanied with his frinds, in whafe fauours, to the grait hurt of the Forbaffes, the King gaiff out a decreit arbitrall. Newes war fparpelit athort the countrey, that the minifters war

dient fubiects, the hail Minifters of Gods Word within this your Graces realme, convenit in the Generall Affemblic, haldin at Edinbruche the 27th of Junij: That wharvpon the occation of diuerfs grait and evident dangers appeiring to the hail Kirk of God, and profeflours of his treuthe in this countrey, finding the authoritie of the Kirk abrogat, ecclefiafticall cenfures contemnit, and violence vfit againft fum of our breithring vnpunifhed, wharof the lyk hes neuer bein fein within this realme, nor in anie vther whar trew relligioun hes bein pretchit and refleavit. And fearing left your Maieftie, for leak of informationn, might neglect in tyme to prouyd remedie for the inconuenients lyklie to enfew therevpon, we convenit ourfelues in the fear of God, and your Hienes obedience; and efter diligent confideration of the prefent eftat, be comoun confent thought neceffar, be our Commiffionars, to open vpe and prefent to your Grace certean of our cheiff and weghtie greiffes, without haftie redrefs wharof the Kirk of God and his trew relligion can na wayes stand and continow in this your Maiefties countrey.

Firft, That your Maieftie, be deys of fum counfallours, is cauffit to tak vpon your Grace that fpirituall powar and authoritie quhilk properlie aperteines to Chryft, as onlie king and head of his Kirk; the minifterie and executioun wharof is giften to sic only as beares office in the ecclefiafticall government of the faming; fa that, in your Graces perfone, fum men preffes to erect an new Papedom, as thought your Maieftie could nocht be full head and king of this comoun weltbe, vnles alfe weill the fpirituall as temporall fword be put into your Graces hands, vnles Chryft be bereft of his authoritie, and the iurisdictiones confoundit quhilk God hes deuydit, quhilk directlie tendes to the wrak of all trew relligioun, as be the fpeciall heades following is manifef: For benefices ar giften be abfolut powar to vnworthie perfones, intrufit in the office of the minifterie without the Kirks admiiffioun, directlie againft the lawes of God and actis of Parliament, wharthrow the Kirks leiringes comes in profean mens hands, and ficlyk as fell their faulles, and mak fchipwrak of confcience, for pleafur of men, and obteaning fum wardlie commoditie.

1. Eldarfchips, Synodall and Generall Affemblics, ar difchargit, be Letters of Horning, to proceid againft manifef offenders, and to vse difcipline of the Kirk, and cenfures therof, according to Gods Word.

2. Jhone Durie, be act of Counfall, is fuspendit from pretching, and banifhed from his flock.

3. Excommunicat perfones, in contempt of God and his Kirk, ar interteined in cheiff lords houffes, and namlie, Mr Robert Mongumerie authorifed and caufit to pretche, and brought in your Maiefties hous and prefence, quhilk is a fear wound to the confcience of tham that loues your Maieftie, and knawes your Graces vpbringing, and a heaue fklender to all nationnes profefling the trew relligioun.

4. An Act of Delyverance of Counfall is maid againft the proceedings of the minifterie, withe a fklanderus narratiue fufpending fimplie, and difannulling, the excommunicatioun iuftlie and ourdourlie pronuncit againft Mr Robert Montgumerie, an rebell and obftinat offender and troublar of the Kirk of God, and open proclamatioun maid according therto.

5. Contempt of minifters, and dinging of manie doing ther offices, and efpecialie the violent drawing of Mr Jhone Howyfone out of the indgment featt, whar he was placed Moderator of the Prefbyterie of Glasgw, his crewall and vttragijs handling and careing to preafone, lyk a theiff, be

all to be thar maflacred, quhilk moued me go repear to Perth with diligence, to tak part with my vncle and father in Chryft. Coming ther, Sir James Meluill of Halhill fchawes me whow euill my vncle and I was thought of at Court, becaufe of our fermonts in St Andros the tyme of the faft, and our doings and fayings at Affemblies, and counfallit ws to depart af the town, quhilk I fchew Mr Andro, and willit fa to do, bot in vean; "For I thank God," fayes he, "I am nocht fley'd nor feible fpirited in the caufe and meffage of Chryft; com what God pleafes to fend, our Commiffion falbe difchargit."

the Proveft and Bailies of Glasgw, and ther complices: And, efter complement maid, na ordour takin with the doers therof, but contrairwayes interteining tham as gif the flaming haid bein guid fervice.

6 and 7. The Minifter of Glasgw was, be force of armes, displaced out of his roun, quhilk, without reproche, he hes occupied thir manie yeirs, the gentlemen of the countrey being convocat for that effect. Also, violence was vfit, be an of your awin gward, to pull him out of the pulpit the day of Communioun, in prefence of the hail congregatioun, in tyme of fermont, and na fault fund therwith.

8. The Officiar of the Kirk was cuffin in preafone, your Grace being prefent, and ther keipit a lang tyme, for executing of Letters directed againft a fklanderus man.

9. The Minifters, Maifters of Schoolles and Collage of Glasgw, the verie fchollars therof, in tyme of publict faft, war, be Letters of Horning, compellit to leaue ther flockes and fcholles deftitut; and fenfyne, from tyme to tyme, and place to place, haue bein continowit and deleyit, therby to confum tham be exorbitant expences, and to wrak the kirks and fcholles wherof they haue the charge.

10. The Students of the Collage war invadit, and ther bluid crewallie fched, be the Bailie and commonitie, gatherit therto be found of comoun bell, and ftrick of drum; and be certean feditive perfones inflambet to hane flean tham all, and brunt the Collage: And yit na thing don to the authores of the tumult and feditioun.

11. Hands fchakin with the bludie murderers and perfecutors of the peiple of God, be letters and propynes refiauit and fent.

12. The Duc oftymes promifit to reform his houe, and na thing don therein.

13. The Lawes maid for mentenance of the trew relligioun, and punifment of the enemies therof, ar nocht put to executioun, fa that all things gaes loufe, and wars lyk till enfew.

Monie vther things ther be that crane prefent reformationn, wherwith we think nocht expedient to trouble your Maieftie, vntill we fie what ordour beis takin with thefe greiws compleants; befeikand your Maieftie maift humblie, for the loue of God, wha hes placed and eftabliffed your Maieftie in this royall throne, hitherto wounderfullie mentained and defendit, cearfullie to luik vp-on thir maters as becomes the lieutenant of God, and thankfull Christian King; and withe the advys of tham that feir God, and tenders your Graces eftat, and weill and quietnes of this comoun welthe, fa to redres the premisses, that firft Chryft aboue all may be acknowlagit, his meffengers, without feir or ftope, to execut their office, the cours of the Gofpel advancit, and fic exemple maid of punifment of tham wha fa licentioullie and contemptuoullie haue wrangit and iniurit the minifters and profefours of Gods Word, that vthers heireftir be effrayit to interpryfe the lyk.

At laft the Commiffionars of the Kirk war callit, wha, coming in befor the King and his Counfall, delyverit thair Greiffes and Articles, quhilk being read, Captan James beginnes to threttin, with thrawin brow, and bofting langage. "What!" fayes he, "wha dar fubfcrive thir treafonable articles?" &c. Mr Andro answeres, "We dar, and wil fubfcrive tham; and gif our lyues in the caufe." And withe all starts to, and taks the pen fra the Clark, and fubfcrives, and calles to the reft of the breithring with couragius fpeitches, wha all cam and fubfcrivit. This bauldnes, when the Duc and Captan perceavit, they gatherit theron that the Kirk haid a bak, and becam effrayit; and, efter fum calmer langage, difmiffit tham in peace, whom euerie an fupposed they fould haiff bein hardliar delt withall.

In the monethe of Auguft thereafter, certean of the nobilitie and barrones of the realme repearit to the King at Ruthven, in the Erle of Gowries hous, and fchew his Maieftie whow all things went wrang be the mifgoverning of that new Counfall com latlie from France, to the grait offence and greiff of all his guid fubiects, the heavie vexation of the Kirk, and extream perrell of the comounweill; cravit, therfor, maift humblie of his Maieftie, that he wald content till abandone the faid Counfall, and tak him to be counfallit be his auld nobilitie, as his princelie progenitours haid done, and the fundamentall lawes of Scotland crauit; and fa furthe, as at mair lainthe is contained in a Declaration of them, publifed foone thereafter in print. And fa the King and the Duc war diffuered, and neuer faw vther againe.

This brought a grait releive to the Kirk, and the honeft breithring of Glasgwg and Edinbruche, that war foar troublit be the faid Duc; whowbeit, the treuthe is, for aught I know, (and I know whateuer the specialles of the Kirk knew, that I am fure,) the Kirk was nather art, part, read nor counfall in that mater, nather luiket for anie fic thing at thair being in St Johnftone. And what euer the instruments war and refpected, they could nocht bot reiois in God, and thank him for delyvering King, Kirk, and Comounweill of fic Cownfall, as fett thamfelues plainlie to pervert all.

Within few dayes thereafter, Jhone Durie gat leive to ga ham to his awin flok of Edinbruche, at whafe retourning ther was a grait concurs of the hail town, wha met him at the Nather Bow; and, going vpe the ftreit, with bear heads and loud voices, fang to the prais of God, and testifeing of grait ioy and confolation, the 124th Pfalm, "Now Israel may fay, and that trewlie," &c. till heavin and erthe refoundit. This noyes, when the Duc, being in the town hard, and ludgit in the Hiegat, luiked out and faw, he raue his berde for an-

ger, and haisted him af the town; and remeaned in Dumbartan, at the Waft Sie, whare, or he gatt passage, he was put to als hard a dyet as he caufit the Erle of Morton till vfe ther, yea, evin to the tother extremitie that he haid vfit at Court: For, wheras his kitching was fa sumptuus that lumpes of butter was caft in the fyre when it foked, and twa or thrie crownes warit vpon a ftok of keall drefling, he was fean till eat of a magre gus, fkowdrit with bar ftra.

In that monethe of October, the Generall Affemblie convenit at Edinbruche, whar, with freche courage, the bifchopes war fett vpon, and feure ordour takin with tham; als fic as haid been euill instruments to the Duc againft the Kirk war takin ordour with. Amangs the reft, Mr David Macgill, Aduocat, for penning of fklanderus and wicked proclamation, publiffed againft the Kirk. This was a man of als grait, folide, and naturall a wit as in our tyme, excell-ing therin all his colleages of the Seffion and Lawers, bot without all fenfe of God, and with a prydfull difdean and contempt of the minifterie. I hard him als difpytfullie and lightlifullie, being in his awin houfe, tak vpe my vncl Andro, being fend with vthers from the Affemblie to him, as mouit me, being prefent, vtherwayes eftimed nocht verie impatient, to almaift debord, nocht onlie with toung, bot hand. Bot, or he died, with a terrible ftrak of con-fciencie, God tamde him lyk a lamb; fa that Mr Andro coming to him againe, and I with him, was as the Angell of God in his eis; cuft his hat to the ground, and could fkarflie luik him in the face, till he hard out of his mouthe the words of confolation, the quhilk he gaped for as a gorbet, and receavit as Cornelius the inftruction of Piter; yea, the meineft of the minifterie that cam to vifit him, was mair to him than giff the King and the Lords haid com to him. I thought often that was a cleir accomplifment of Efaias prophecie, "The lyon fall eat ftra lyk a bullok," &c. He died maift happelie and fweit-lie, efter diuers yeirs humiliation, with thefe words in his mouthe, "Lord, in thy light, let me fie light."

At that Affemblie, I was ernesftlie futed, be the Town of Stirling, to be thair Paftor; bot the wark of Theologie being yit in the tender bridding leaff, my vncl, Mr Andro, could nocht consent therto, nor the Kirk with his miscon-tinment command; whowbeit, my mynd was to the minifterie, remembering euer my wov, and nocht the mair vnwilliglie, that I haid the purpofe of my mariage in hand.

1583.—The yeir following, 1583, in the end of Apryll, and beginning of

May, the Generall Assemblie conveyit at Edinbruche. That Assemblie was frequentlie keipit be the nobilitie, (for ther was presentlie a Convention of the Esteats at Edinbruche,) wha requesit the Assemblie to approue thair proceedings, in reparing to his Maiestie at Ruthven, &c. The breithrings iudgment was, That God haid glorified his nam, and wrought therby to the grait ease and comfort of his Kirk, as they haid fund hithertils; as for the instruments, they could nather approue nor disproue, bot wiffit with thair hartes they might be fund sanctified veshalles of mercie to the Lord. To the quhilk effect at least, they desyrit an act to be infert in the Buiks of the Assemblie, to the quhilk the Kirk wald nocht condiscend till they haid the Kings guid will and consent thervnto. The quhilk his Maiestie, sending Coronell Wilyeam Stewart, new cam ham, and of grait credit, and Mr David Lindsay, to the Assemblie, in large termes and maner assented vnto; and sa it past, as is extant in the Buiks of the Assemblie. Amangs the rest, Jhone Dury had a day in his doctrine a verie cleir and pertinent comparifone for the purpose, of the blind man in the 9th of Jhones Euangill. When the Pharifies said that Chryft was but a sinner, Whow could he do anie guid? "I can nocht tell," sayes the blind man, "bot a thing I am fur of, that I was blind, and now I fie." This he applyed with grait euidence and approbation of the heirars.

At that Assemblie I married my wyff, the first day of May, and gat the blessing of the best breithring of the Kirk; the quhilk, my blessed God of Heavin be bleffit for, I haiff fund wounderfull effectuell to this houre, for als grait helpe and comfort in my calling, euen in the middes of hir heaueie diseafe and impotencie, as anie brother in the land hes. And whowbeit, the hail course of my lyff sen syne has bein, in outward appeirance, bot a scholl of afflictiones, yit (alas! for thankfulnes) a maist halssome and happie scholl, with a mixture of als manie prouisionnes, preseruacionnes, privat profits, pleasurs, ioyes, and consolacionnes, as euer anie of the secret annes of the Lord receavit.

In the monethe of Junie thereafter, at the beginning therof, a heaueie Tertian fever, called comounlie the *Exces*, owertuk me, quhilk pynned me extreamlie, namlie in the hat of it, that ten or twall houres I wald ly burning therin and reaving, and ryse again without anie swet. This continowed till the middes of the monethe of August.

All this whyll, sen the Generall Assemblie in Apryll, an. 1582, and befor, vntill this August, a lytle befor Bischope Adamsone keipit his castle, lyk a tod in his holl, seik of a diseafe of grait fetiditie, and oftymes vnder the cure of women suspected of witchcraft, namlie an, wha confestit hir to haiff lernit mede-

cin of an callit Mr Wilyeam Simfone, that appeired diuers tymes to hir efter his dead, and gaiff hir a buik, &c. This woman being examined be the Presbyterie, and fund a witche in thair iudgment, was giffen to the Bifchope to be keipe in his caſtle for execution, bot he ſufferit hir to ſlipe away; bot within thrie or four yeirs thereafter ſche was takin and execut in Edinbruche for a witche.* Nochtwithſtanding, the King coming to St Andros about the end of July, and ſeparating himſelf ther from the Lords that haid ſeaſit about him at Ruthven, the Biſchope becomes a haill man atteanes, and occupies the pulpit befor the King, luſtelie declaming, as it was markit, in a poſſeſſit and inragit maner, againſt Miniſterie, Lords, and all thair proceidings; and he that often profeſſit from pulpit befor, that he haid nocht the ſpirit of application, gat the gift of application be inſpiration of ſic a ſprit as never ſpak in the Scriptures of God. And becauſe it was reported for treuthe, that the Duc in Paris haid deid a Papift, he maid opin contradiction therto, affirming, for certean, that he deid a guid Proteſtand, quhilk he provit be ſchawin of a ſkroll in his hand, quhilk he callit the Duc his Teſtament; bot an honeſt merchant woman fitting befor the pulpit, and ſpying it narowlie, affirmed it was a compt of a four or fyve yeir auld dett that, a few dayes befor ſche haid ſend to him. Wharof ſche gat na mair payment nor the Duc his executors maid hir.

At that tyme, Sir Robert Meluill cam to the Collage to Mr Andro, and, as a frind, ſchew him whow euill the King was informit of him, beſaught him therfor to go to the King, and purge himſelf of theſe calumnies. Quhilk Mr Andro refuſit to do, ſaying, purgation preſupponit foulnes, wherof his conſcience, nor na man, was able iuſtly to accuſe him in anie kynd of vndewtifulnes to the Kings Maieſtie; giff his Maieſtie deſyrit his coming to him for his advys in maters of the Kirk or Comounweill, or anie vther dewtifull obedience, he wald maiſt humblie do it with all obſervance, but he wald nocht be an indirect accuſar of himſelf to his Soverain.

The Counſallors and Courteours now giffes out, that the King captiued befor, thought himſelf at libertie, and ſa ſettes tham to be evin, bathe with the Lords of the Read of Ruthven and with the Kirk, quhilk they ſklanderit as allowars of treaſone. Yit craftelie, for the ſpace of halff a yeir or mair, diſ-

* It was reported for veritie to wa, that the Biſchope conſulted with theſe witches anent the Kings eſteat, of the countrey, and his awin, and gat a reſponſe, that he ſould ſtand ſa lang as the King ſtud. Bot the Denill, as he uſes to do, deceanit him ther. Bot, verelie, about theſe witches we war plane and ſcharpe with him, bathe from pulpit, in doctrine, and be cenſur of our Presbyterie.

sembling with the Lords, they begin to put at some of the Kirk. And, in the monethe of Nouember, Jhone Durie of new is dischargit Edinbruche; and coming ower to St Andros, whar I haid takin vpe hous, efter the vacans, he finds his douchtar, my wyff, bot beginnand to conuales of a deadlie hat fiver, (wharout of sche haid cullit with a bleding exceffiue, sa that, for ought the mediciners could do, it steyed nocht four and twentie hours till lyff was almost flitting; bot the Lord haid mercie on me, and sparit hir for a speciall wark of comfort to me against the day of a grait euill;) and tareing bot a few dayes, behoued to go to his ward in Montros, to the quhilk I convoyit him. Be the way, a lytle befor we cam to the furde of the Water of Lownan, a fow comes in the hie rod befor ws, and trottes on toward the furd, fwomes ower befor ws. Now, the water was weill grait in speat, whar, we being in the middes therof, my father, Jhone Duries hors lyes down in the water, and committes his rydar to fwoming with the stream; bot it pleasit God, I being nixt vnder him, caught him be the cott neak, and taking a gripe of my hors mean, he wad and wan to land: Wharof I incuragit him, speattes of afflictiones war to sease on ws, bot the Lord fould delyver out of them all. Sa, coming in that countrey, I acquainted him, and recommendit to all our frinds, whom he finding thereafter euer lowing and frindlie, fand my mariage a speciall prouidence of God towards him.

That was a dark and heaue Wintar to the Kirk of Scotland, ecclipsed and bereft of thrie grait lights; of Mr Alexander Arbuthnot in the beginning therof, Mr Thomas Smeton in the middes, (of quhilk fort I wat nocht giff ther was manie scores in all Christiandome for all fort of lerning and godlines;) and, in the end of the wintar, Mr Wilyeam Clark, my predeceffour, a man, whowbeit nocht in rank of lerning with the vther twa, yit the light and lyff in the part he dwelt in, mikle belouit and regratted of all sorts of persones that knew him, namlie that he had the charge ower: Ower fure a preface of a grait calamitie and owerthraw schortlie till enfew vpon the Kirk of Scotland. Amangs diuers Epitaphes wherwith Mr Andro beualit this fo grait a los, I maun heir insert an, becaus it ftiks recentlie in my memorie:

Vix heu! vix raptum, defleximus Arbuthnotum;
 Vix heu! iusta datis soluimus *exequiis*.^{*}
 Et premit altera mors, et funere funus acerbat,
 Et magno extincto lumine, manus obit.

^{*} Inferis.

Ille quidem Arctos tenebras de nocte fugabat ;
 Fulgebas medio Glasgwa Stella die.
 Quod si luce sua spoliata est noxque diesque
 Nostra, Eheu ! quantis obruimur tenebris.
 Aut ergo e tenebris renoca lucem, aut hominum lux,
 Chrifte, redi, et nobis fiat fine nocte dies.

Turned in Scots.

Yit skarse alas ! haid we bemean'de out deir Arbuthnots dead,
 Yea, skarse alas ! his exequies haid we and funerales maid,
 When corps with corps does vrn ws fear, and deathe with deathe does pres,
 And an grait light *extinguisht*,* an other fealles alas !
 That an the dark and drowfie night be northe did dryve away ;
That vther as the† Sun did schyne be southe at mids of day.
 Giff fa then bathe our night and day be spuliyet of thair light,
 Sa feirfullie bes ws owerwhelm'de of darknes what an hight ?
 Then ather Chryft from darknes now the light retourn againe,
 Or com our light, that but all night, our day may ay remaine.

MR WEIL I AM CLARKS EPITAPHE.

That thou a Maister was, as yet thy Schollars skill can proue ;
 That thou art weill, full weill, confirms thy godlines and loue.
 A cunning Clark, right cleirlie knawin, be nature and be art,
 And all the thrie, in that thou play'd fa weill the pastors part ;
 Then happie Maister Weil I am Clark *by nam thou fall abyd*,‡
 As Carell, with Anster, Pittenweim lyes leauche by Fyffis coft fyd.

Bischope Adamson, for all his lang feiknes, becam then nocht onlie able to pretche, and keipe Conventiones of Counsall and Esteates, and weat vpon Court, bot also, in the wintar, to tak iorney and go in ambassage to Eingland and all to practife the alteration of the haill esteat and discipline of the Kirk.|| Coming to Londone about Yull, he informit the Quein the warft of the ministerie and guid nobilitie, and the best of the Court of Scotland ; he practised with the bischopes for conformitie, and gaiff tham dextra societatis ; he delt for lernit preatchours to be placed in the best rowmes of Scotland, knowing

* Alas ! put out.

† Thow Glasgw star as.

‡ Thy nam als lang fall byd.

|| The Presbyterie had enterit in proces with him, and remitted him to the Synodall, and that to the Generall, in the quhilk he was suspendit from the office of the ministerie, as corrupt, bathe in doctrin and lyff, and ordeined to be forder proceedit against. In the meantyme, to eschew the censurs of the Kirk, and practife the wrak therof, he vndertaks this iorney.

weill the best men of the minifterie of Scotland war to be displaced ; he wrot verie craftelie to Geneua and Tigurie, and fend tham propositiones and questiones desyring to haiff thair iudgment ; and, finalie, left na stan onturnd ower that might mak for the wark of Sathan, to beseige and demolishe the walles of Jerufalem.

Whill he is a biffie bischope about thir things in outting, as the cours was layed, they war nocht ydle at hame ; for, in the beginning of Februar, Mr Andro Meluin is summoned to compeir befor the King and Counfall within les nor thrie dayes,* to answer to sic things as war to be leyit to his charge, anent certean speitches vttered be him from pulpit, seditius and treasonable. Mr Andro compeired, accompanied with sum of his schollars and frinds, amangs whom was Mr Robert Bruce ; and I being in Angus, convoying my mother in law to hir housband, gon away a day befor his summonding, maid diligence, and cam to Edinbruche the day of his second compeirance. The quhilk day he declyned the iudicator of the King and Counfall, being accusit vpon na ciuill cryme or transgression, but vpon his doctrin vttered from pulpit. The quhilk, when the King and Captan James, then maid Grait Chancellor, with roarings of lyones, and massages of deathe, haid taken sa hat, that all the Counsell and Courtes of the Palice war filled with fear, noyes, and bruttes, Mr Andro neuer iarging nor dachit a whit, withe magnanimus courage, mightie force of spirit, and fouthie of euidence of reafone and langage, planlie tauld the King and Counfall, that they presumed ower bauldlie in a constitut esteat of a Christian Kirk, the kingdome of Jesus Chryft, passing by and disdeaning the prophets, pastors, and doctors of the Kirk, to tak vpon tham to iudge the doctrin, and controll the ambassators and messengers of a King and Counfall graitter nor they, and far aboue tham. " And that," sayes he, " yie may fie your weaknes, owerfight, and rashnes in takin vpon yow that quhilk yie nather aught nor can do ;" (lowfing a litle Hebrew Byble fra his belt, and clanking it down on the burd befor the King and Chancellor,) " Thair is," sayes he, " my instructiones and warrand ; let fie quhilk of yow can iudge thereon, or controll me therin, that I haiff past by my iniunctiones." The Chancellor, opening the buik, findes it Hebrew, and putes it in the Kings hand, saying, " Sir, he skornes your Maiestie and Counfall." " Na, my lord," sayes Mr Andro, " I skorn nocht ; bot with all earnestnes, zeall, and grautie, I stand for the cause of Jesus Chryft and his Kirk." Manie tymes put they him out, and

* Summoned on Setterday, to compeir on Monenday nixt.

callit him in againe; whylles delling with minacings, and whylles with fear words, to brak him, bot he grew mair and mair in wefdome, strengthe, and courage, whowbeit, nan was sufferit to com in with him; and when he cam out, haid skarslie lefour to draw his end, mikle les to tak anie advys with his frinds and breithring. In end they proceids; admittes an accufar, wha bruikit that nam for ignominie manie yeirs efter, "Wilyeam Stewart the Accufar," a pensionar of the Pryor of St Andros; receaves the articles of accusation; admittes and takes the depofition of a number of witneffes, fummoned out of St Andros, namlie his graitteft mifflykers; Mr Andro euer adhering to his declinator, and at all tymes, as occafion feruit, telling tham his mynd mightelie anent the treuthe and weght of the caufe of Chryft and his Kirk, and wrangs done thervnto, quhilk he wald be avengit of fum day. And when they haid don all, lytle or na thing for thair purpofe gat they provin, bot decernes that Mr Andro, for his vnreuerent behauour befor his Maieftie and Counfall, fould be put in ward in the Caftle of Edinbruche during the Kings will. In the mean tym, Mr Androes breithring and frinds is informit, be fic as knew the plattes leyd, that ther was na guid meined to Mr Andro, and, if he war annes faft, he wald nocht be lowfit again, vnles it war for the fcaffald. This maid him to keipe him quyet a night and a day, during the quhilk tyme I trauelit amangs the counfallars: Manie gaiff me fear words, and faid ther was na danger; bot our beft frinds read a dictum, wrytten on the wall, founding, *Loufs and Leiving*. We vnderftud, fordar, that the decreit of the Counfall was alterit, and the ward apointed to be Blaknes, a foull holl, keipit be Captan James men. Sa, whill we was all in grait and heaue anxietie, and maift duffull doutfomnes, what to counfall,—vpon the an part, thinking it a hard and fear mater to bereaue the Scholles and Kirk of Scotland of fic a light and leadder, and thinking that moyen and tyme might mitigat the King, and procure his libertie; vpon the vther part, knawing the courfe and plattes leyd be the enemies, and feing the violent form of Captan James government, we thought it hardar to jeopard the lyff of fic a man, as might be referued for a better tyme,—being, I fay, in this dutfull debeat amangs ourfelues, and euerie an with his awin hart nocht knawin weill wharto to inclyne, Mr Andro himfelf comes out in publict, refolut and cheirfull, and bad ws all be of guid cowrage, for God haid refoluit him of the beft, and he was affurit wald be with him. Sa we go to dinner in Mr James Lawfones hous, wha with all his gheafte war exceiding heaue harted, and oftentymes could nocht contain, bot mix thair teares with thair drink. Onlie Mr Andro eat, drank, and crakked

als merrelie and frie myndit as at anie tyme, and mair; and (according to his continuall form at meat, and in all companie,) tuk occasion of guid conference and discours, pertinent for the tyme and stat of maters, to his awin wonderfull encouragment, and our grait comfort, interlasing alwayes sum mirrie interludes, and drinking to his Captean and wardfellowes, bidding ws mak ws ready to follow, &c. Sa, efter denner, he gaiff it out, and non knew vther, bot a verie few, that he wald obey the charge, and enter in ward, giff the King commandit, and God sa directed him. Whervpon the Measlar gettes aeces, giffes him the charge, with his warrand, till enter in the Castell of Blaknes within four and twentie houres, the quhilk he receaues reuerentlie; bot, within an houre or twa, his brother Roger and he flippes out at the Port, hand for hand, and ludges that night whare God haid preparit, and within four and twentie houres enterit in Bervik, in place of the Blaknes.*

Ther was na thing behind bot bitter teares and heaue lamentation, partlie for the present los, bot mikle mair for the esteat that was till ensue vpon the Kirk, quhilk euerie an apprehendit in graitter and graitter misfortune of horror and feirfulnes. Bot aboue all, that notable and maist fathfull minister of God, Mr James Lawfone, wha, seing sa terrible a tempest breiding and coming on the schippe of the Kirk, and the wyefest, stouttest, and ableast schippers and mariners remouit, apprehendit the danger sa hiely, and drank in the greiff and melancholie sa deiply, quhilk being augmentit, and na wayes mitigat; be that quhilk followit, namlie, the vndewtifulnes of his flock, waisted his vitall sprites be piecemeill, and, within few monethes thereafter, cutted the thrid of his maist stedable and comfortable lyff to the Kirk of Scotland.

As for my self, to confes the treuthe, I was almaist exanimat with heaviness of hart, the quhilk, gif it haid nocht resoluit in abundance of teares, my lyff haid bein suffocat; for the quhilk cause I tuk me to a chalmer, and closing the dure, let my affectiones brak out, and go loufs at random, quhilk a speciall lowing frind of myne, wating on me, sufferit for the space of an houre, bot efter knockit sa, and spak to me, that bathe for loue and reuerence it behouit me till opin; wha nocht onlie vfit all the comforts he could, bot wated vpon me, and convoyed me ham to St Andros: This was Andro Wod of Strevithie.

Mr James Lawfone, and Mr Walter Balcanquall, his onlie colleg that remeaned, maid, according to thair disposition, the pulpit of Edinbruche to found

* A certean of Captan James horfmen haid immediatlie befor riddin out at the sam port till attend vpon him, and convoy him to Blaknes, ther anes to mak him sure,

mightlie in the praise of Mr Andro, and to the detestation of the fact of the Counfall, that had sa proceedit against him; also, they prayit for him in particular, at all thair ordinar sermontes, quhilk moued the peiple verie mikle, and gallit the Court.

At my coming to St Andros, my wound, skarlie stemit, beguid to blude apace, finding na thing, whar euer I cust my eis, bot mater of melancholie. His bookes war in danger, being put to the horn; and therfor I addreffit me with diligence to pak tham vpe, and put tham asyde, and skarfe was ther ane quhilk I haid knawin in his comoun vse that ranckled nocht my wound againe, sa that that labour was fellon peanfull and hevie to me. Bot, aboue all, it was a daylie hart brak to me to sie that notable wark, sa weill begoun, yeilding, in the first spring tyme of it, sic appeirance of plentifull fruicts, with sic a calamitie cuttit of from all hope of heruest. I thought I felt continualie a could hevie lumpe lyand on my hart, lyking for to chok me; and sure I am it haid cost me my lyff, giff the mightie hand of my God haid nocht curit bathe bodie and saull; and efter the curing therof, furnesit, by all conscience of abilitie and expectatioun, sum missour of strynthe and gifts to tak a piece of courage, and hald in the spunk of lyff in the wark, till God sould haiff mercie, and return for the restauration therof.

For finding, as in the spring tyme, nature beginning to purge, I helped the sam with a melancolique purgation, quhilk wrought lang, and in grait quantitie, euidntlie be the cullor, kything the peccant humour. And soone thereafter, finding sum curage, bathe naturall and spirituall, I fell to wark, and by my awin houres for the langages quhilk I keipet befor, I supplied, as I could, the thrie dayes of Mr Androes publict Lessones in the comoun places of Religion, and teatched the twa cheiff controuertit heads *De verbo et Ecclesia*, in the monethes of Merche and Apryll.

By and besyde the inward hand of my God, to whom alan pertienes all praise, I haid twa vtward speciall comforts. An was the Maisters and Members of the Vniuersitie, wha kythed an vther mynd to the wark then I luiked for, and gaiff thair presence and guid countenance and assistance to my Lessons, to my grait comfort and incuragment. The vther was of twa speciall daylie frinds and companiones: the ane Mr Robert Bruce, the vther Mr Robert Durie, wha keipit companie with me continualie, to my grait vphald and forderance in Gods Word.* Of that an wharof, namlie, for the grait praise

* Mr Thomas Buchannan also was my guid nibour and frind at that tyme, and all his dayes.

of the caire and prouidence of God towards his Kirk, I man remember sum thing mair at lainthe.

Mr Robert Bruce, second sone to the Lard of Arthe, brought vpe in letters, past his cours of Philosophie in the Vniuersitie of St Andros, and thereafter be his father furnesit, was sent to France, whar, and in the Vniuersitie of Lovan, in the Low Countreyes, he studiet, namlie till Humanitie and the Jurisprudence, quhilk his father and frinds haid sett to be the end of his studies. Therefter coming hame, he is directed till attend on Court and Session, for his fathers effeares and his frinds, till the Lord began to call vpon him, and wourk stranglie in his conscience, sa that he haid na rest nor confort, bot in the Word of God and companie of guid men. Yit the manifold effeares of his father and frinds continualie importuning him, maid him to stryve against the working of his hart; bot in vean, for he was fean at last plainlie to schaw his father, that ther was na rest nor lyff for him, vnles he haid leue to go to the studie of Theologie, and be in companie of Mr Andro Meluill in St Andros. Sa his father permitted at last, and he cam to ws at the beginning of that sam wintar, at the end wharof Mr Andro was put att, whom maist lowinglie and fathfullie he assisted till his departour out of the countrey, and syne retourned again to ws, and sett himself mair earnestlie then euer befor to his studies; and that nocht onlie to be a heirar, but to essay what gift God wald giff him of vtterance of that quhilk he studeit. And all this movit, yea, drawin as it war perforce, with a mightie inwart working, quhilk sufferit him never to gett rest bot when he was about that purpose. He said to me a day, in releiving of his mikle and fear occupied mynd, in privat conference purmeineing in the fields, that or he cust himself again in that torment of conscience quhilk was leyd on him for resisting the calling of God to the studie of Theologie and Ministerie, he haid rather go throw a fyre of brimston halff a myll lang.

Sa, befor he wald open his mouthe at our table, whar ordinarlie ther meall about, the students opened vpe a chapter, and gathered sum nottes thervpon, he desyrit to haiff sum exerceis in privat with me and Mr Robert Dury, and sa annes in the ouk first, thereafter thryse, our tyme about in a large wyde hous of the Collage, we handlit a chapter, till that way we past throw the Epistles to the Romanes and Hebrews; but or we cam anie way fordwart in the Hebrews, Mr Robert tuk the haill exerceis to himself, and haid vs auditors, to our grait ioy and comfort. Therefter we drew him to the Scholl, whar the students haid ther privat exerceises befor the Maisters; from that to the Table;

and fyne to the morning doctrine on the Sabbath, to quhilk a multitude of the best peiple of the town reforted. Sa it pleased God at that tyme, to my fingular vphauld and incuragment in his fervice, to begin to trean vpe and fram that maift notable preatchour for the tyme of restitution of his deceyt and captiued Jerufalem.

During this tyme, the first intelligence be wryt I gott of Mr Andro, was of the Bischopes biffness, a iust copie of whafe Articles he send me hame; the quhilk I haiff thought meit heir to insert, for cleiring of the controuerfie betuix the Kirk and him, and to schaw whow craftelie and malitiuſlie that sycophant calumniattes the ordour and conclufionnes of Discipline befor sett down, therby to haiff catchit a vantage, giff he could haiff gottin, be sic information, a cenfour of the breithring of the French Kirk, Geneu, Tygurie, &c., and to mak ws and our Discipline odius to the Quein and Kirk of Eingland.

ARTICLES QUHILK THE BISCHOPPE OF ST ANDROS GAIFF OUT IN EINGLAND TO THE FRENCH KIRK AT LONDONE, SEND TO GENEU, TYGURIE, &c. 1583.

The Ordour apointed be the Ministers of Scotland obtrudit to the King be tham.

1. As ther [is] a difference betwix the Ciuill polecie and government of the Kirk, sa is ther diners governours apointed for the an and for the vther.
2. The ciuill magiftrat rewlit in his politik effeares only, and the spirituall governours in the effeares of the Kirk.
3. As spirituall rewlars does exceid thair boundes, if they interpoys vpon ciuill and politik matters; so does the Prince or ciuill magiftrat, if he pretend in maters ecclesiasticall.
4. The exemple of Vziah, King of Juda, declares that kings sould be affrayed to middle with maters pertaining to the Kirk.
5. It is an heresie to a Prince to vsurpe the tytyle to be called the Head of the Kirk.

These aboue wryttin concern the Princes dewtie.—These that follow concern the government and polecie of the Ministrie.

1. The Ordour wharby the Kirk sould be governit, alsweill in preatching of the Word, ministration of Sacraments, as discipline ecclesiasticall, is sufficientlie and fullie sett furthe in the Scriptures, and hes neid of na farder; and the Ministers of the Word of God sould haiff na iniunctiones giffen to tham in pretching of the Gospell, bot sould speak as the Word of God puttes in thair mouthe.

2. The government of the Kirk confistes in thrie fortes; in Pastor, Doctor, Senior, wha aught to haiff the haill discipline of the Kirk in thair power; and Pastors to be sic as hes a particular flock wha lykwayes sould be called Bischopes.

3. The office and estate of Bishops, as they ar of provinces and dyocces, can nocht stand with the Word of God.

4. Euerie Pastor within his awin congregation sould haiff a number of Seniores or Eldars, of laic men, to assit tham in counsell for the government of the Kirk; and in euerie compas, or reasonable precinct of boundes, thair sould be erected a Presbyterie, consistin in the Pastors and Doctors, and sic vther laic persones, as be election may be associat within the sam. And these Presbyters sould haiff cair of the doctrine and maners within thair bounds, and of the election of Pastors, when anie of tham fall happin to inleak; and powar of excommunication, and disposition of benefices.

5. The Synodall Assemblie does consist in manie Presbyteries, lyk as the Presbyteries in manie particular kirks; and in the Presbyteries and Generall Assemblies, an Moderator is to be chosin be the consent of the rest at euerie meitting, and his powar to continow to the nixt Assemblie thereafter.

6. Thair is appellation from the particular to the Presbyterie, from the Presbyterie to the Synodall, and from the Synodall to the Generall, if anie man be hurt and greivit. And the Generall Assemblie does consist of the Commissioners, quhilk ar directed from the Synodall Assemblies to the Generall: And in lyk maner the Assemblie Generall sould haiff a Moderator chosin at euerie meitting.

7. The Assemblie Generall hes powar to mak lawes, canones, and constitutionnes, for the effeares of the haill Kirk, and to determine in all maters ecclesiasticall, in election of Pastores, deposition, suspension, excommunication, heresie, and whatsumeuer effeares pertaining to the Kirk.

8. The Assemblie Generall may appoint tymes of thair convention from Assemblie till Assemblie, and conveyn thamselfes without anie licence impetrat of the Prince for that effect.

9. The Assemblie Generall hes also powar to direct Commissioners to the Kings Parliament, quhilk Commissioners sould haiff the powar and authoritie of the Kirk, and nocht sic as ar Bishops, except they be from tyme to tyme authorisid with thair commissioun.

10. The Assemblie Generall hes also powar to direct, of thair awin number, certean to visit the Kirks as occasion fall fall. And ther is na ordinar powar to visit, except they haiff commissioun of the Kirk, and be directed from the General Assemblie to that effect.

11. Benefices ar the invention of the deuill, and na man aucht to posses rent or leiving; bot Deacones sould list vpe the Kirk rents, and distribut the sam, according to the ancient canones.

12. Patrones and patronages ar nocht to be tolerated in the reformat Kirk, as occasiounes of intolerable corruptionnes. Bot the patrones sould resing in fawours of the Deacones: And giff patrones sould be permitted, they sould nocht haiff the choise of the election of the persone; bot efter the persone is elected be the parochine or Presbyterie, then the patrones aucht to confer the leiving onlie to the persone intrans, and the distribution of the said leiving immediatlie to be giften to the Deacones.

13. Ther belanges to the patrimonie of the Kirk all sic temporall and spirituall lands, teinds, rents, as hes bein at anie tyme foundit or dotted thervnto. And it is a sacrilage to the Prince, or anie inferior persone, to middle therewith, except the Deacones onlie to the vse forsaide.

14. Giff the Prince wald contravein the Actes of the Generall Assemblie, he may be alswell excommunicat as anie inferiour in the realme.

Followes the Judgment of the Bifchop of St Andrews, quhilk he preffed to haif had confirmed be the lerned Doctors and Minifters of Gods Word in Eingland, Geneu, or alsqwoher, for fupplanting of the Kirk of Scotland.

1. For the Prince.

1. It is ane of the graitteft parts of the Princle office, to appoinct a godlie Ordour to the Kirk, and to tak head that the fam be meanteined and keipit.*

2. It proceedit from the tyrannie of the Paipe, till arrogat to the Clergie the haill government of the Kirk, and to exclud therfra Christian princes and godlie magiftates, wha fould be nurifhes of the Kirk, and keipars of bathe the Tables.

3. Princes in thair awin cowntries ar cheiff heades vnder Chryft, as weill in ecclefiafticall polecie as temporall, and thair iudgment in bathe is foveran.

4. Giff the rewlars of the Kirk hes done wrang, appellation is lawfull to the Princle powar, be whafe authoritie the faming fould be redreffit.

2. For the Miniftrie.

1. It is maift neceffar that a guid ordour and form be prefcryvit in the Kirk, alfwieill in the fervice of God as in publict doctrin, that all things may be don ordourlie, and na man transgres the limites and bounds apointed in the Scripture, vnder pretext of the libertie of the Spreit of God.

2. The government of the Kirk does confist in the authoritie and powar of the Bifchope, to whom ar committed the dyoceis and provinces in government.

3. The office of Bifchope is of the Apostolic institution, and maift agreeable to the primitiue puritie of the Kirk of God.

4. The ordination and ordinarie Judgment of Paftors belangit to the Bifchope, without whafe authoritie whafoeuer does prefume to the Paftorall cure, enters nocht at the dur, bot ower the dyk.

5. Doctors hes na power to preatche, bot be the apointment of Bifchops; nather haif they anie ferdar powar in gouerning the Kirk.

6. Seniors or Eldars, of the laic fort, is nocht agreeable with the Scripture, nor ancient puritie of the primitiue Kirk.

7. Presbyteries to be apointed of gentilmen, or lords of the ground, and vthers affociatt with the Minifters, is na vther thing bot till induce a grait confufion in the Kirk, and an occafion of continuall fedition.

8. The ordour of apointing Moderators in Presbyteries or Affemblies to be alterit at thair meitting, is nather canonicall efter the Scriptures, nor agreeable to the ordour of the primitiue Kirk; in the quhilk it hes bein locall in the Bifchopes feat, and nocht electiue and variable, as was the Wardenes of the Frires.

9. The Synodall Affemblie fould be moderat and governed be the Bifchope, in euerie province and dyocie, and be him fould ordour be takin that the Kirks be weill fervit.

10. The Generall Affemblie of a realme hes nocht powar to convein thamefelf bot vpon a grait and wegthie occafion intimat to the Prince, and licence granted therto.

11. Ther is na Affemblie that hes powar to eftablis lawes and constitutiones within the realm, bot fic as ar allowit of the Prince and his Efteat.

12. The refort of the Prelates of the Kirk to the Kings Parliament and grait Counfall, for the

* Giff thir grunde be faft ftuken to or nocht, this tyme experience may tell. 1600.

weghtie effectes of the realme, is maist necessar; and that Ministers fall presum to direct of thair number to the Counfall and Parliament, it is an intolerable arrogancie.

13. Vifitation is an office necessar in the Kirk, and proper to the function of a Bischope, and sic as ar appointed be him for that effect.

14. Benefices and patronages hes bein zealuslie and godlie apointed be our antecessours, and Christian Pastors may with saiff conscience inioy the same. And the Deacones to be apointed ower the Kirk rents is an preposterus imitation of the primitiue Kirk, without anie kynd of reason.

15. The patrimonie of the Kirk is that, quhilk, be the lawes and esteates of countreyes, belangs to the Kirk and intertainment thair of, and nocht that abundance wherwith the Roman Kirk did overflow.

Thir last Articles, plean contradictorie to the establisht discipline of the Kirk of Scotland, the said Bischope of St Andros presented to the Bischopes of Canterbury and London; also to the Ministers of the Frenche Kirk at Londone, and to findrie vther lernit men, alleaging tham, to be foundit vpon the Scriptures, and maist finceare antiquitie; willing tham, be vertew of a commiſſion giffen to him be the Kings Maiestie of Scotland, to intreat of thir maters, to confirm the same be thair subscription and approbation.

And mairower, he wrot to Geneu and Tigurie finiftrus information of all our proceedings, and as best might serue to purchas, and haid bein neuer so lytle a hinkling of ther pen till haiff born out his course, and maid vant of for his creadit at Court. Bot, as my vncl directed me, I maid his biffines knawin at hame, and informit all the guid breithring of his proceedings, and send copies of his Articles abroad throwout the countrey. And, on the vther part, Mr Andro, wha warred him far in credit without the countrey, amangs the best and maist lerned, namlie at Geneu and Tigurie, wrot vnto the Kirks at laithe in the breithrings nam, and informit tham of the man, and all his proceedings and purpose, in his delling with thame. The quhilk epistle, because it cleires bathe the cause and storie better nor I can set it down, I haiff translated, and thought maist meit to be insert in this place.

To the maist Reuerend Fathers, and our maist lowing Breithring in the Lord Iesus,
the Pastors of the Kirk of Geneva and Tigurie.

It is now almaist fyftein yeirs, Reuerend Fathers in God, and Breithring in the Lord, maist worshipfull, sen that graue and lerned men, and that quhilk is cheiff burning with wyse and sincere zeall of the glorie of God, and helthe of his Kirk, informed with your precepts, and instructed with your examples, hath in the first planting of our Kirks conioyned with the puritie of doctrine the holines of discipline: And that thair vniforme consent and aggreiment in all poinctes witnesst vnto the haill world, might left vnto the posteritie, they subſcryvit your Confession. In the futeppes

of the quhilk guid and godlie renouned men, we thereafter infisting, haiff, nixt efter the heavinlie oracles of the Word of God, following the doctrine and constitution of your Kirk, keip the sam coursie vnto this present day; and farther, also leaning on the mercie and guidnes of our God, and in the strynthe of his Holie Spreit, we dout nocht constantlie, without weireing, to hald the sam vnto the end. Of the quhilk, our purpose and constant aggriment with yow in doctrine and discipline, we haiff fund of Gods guidnes this fruict, that induring sa manie yeirs na heresie hes sprung out in our Kirks; nan com from vther places hes taken rut, entered anie thing deiplic, or remeaned anie space of tyme in the hart of anie man, mikle les to haiff growin vpe or copen abrode. Na obstinat Papist or trespassour, publictlic knawin, hes it sufferit lang to converse amangs ws, vntean ordour withe. Sa it hes pleast the Lord to bles the labours of his servantes, vndertakin according to the direction of his Word; and vnto this day to heape sa grait and incredible happines, of his awin singular guidnes, vpon the congregationnes of Scotland.

But in the mean tyme, alas! whill as we answert nocht vnto sa grait and rare a grace and guidnes of God toward ws, be that thankfulnes of mynd, obedience to his Word, and diligence in our dewties, that becam ws. Behauld of the fearfall iudgment of God, but indeid iustlie deseruit, Sathan sa blinds with auarice and ambition, ane nocht of ws, albeit amangs ws, bearing the office of a minister, that forgetting, as sayes the poet, bathe his awin scham and the helthe of his breithring, and that quhilk is mair miserable, casting af all guid conscience, and making shipwrak of his fathe, goes fordwart without ceasing to mix heavin with erthe, and with vtter confusion to trouble all things. For when he haid left his flok, and vnwitting of the Kirk haid croppin in Court; when he haid nocht onlie with subtile craft and polecie intrudit himself in the esteat of fals bischopes, of new sprung vpe againe from the holles, the quhilk he haid oppugned of befor, bot also haid taken planlie vnto him, that fals vsurped authoritie quhilk in his sermons publiclie he haid damned, quhilk opinie in a maist frequent Assemblie Generall of the Kirk he haid oftentimes abiurit, and the quhilk, be findrie subscriptiones and hand wryttes, he haid renuncit and gissen ower; when, as he haid addicted himself to the maist vyle servitude and slauerie, and with the sworn enemies to the guid esteat of the Countrey, Kirk, and Relligion, in a maist filthie cause ioyned and bandit himself; when, that in doutfull maters and disparit helthe of his body, he haid nocht onlie consulted with witches concerning the esteat of King and Countrey, bot also for releiff of his seiknes he haid earnestlie sought the helpe and support of deuilrie and witchcraft; when, that efter a stubborn sylence from preching the space of a haill yeir vnder clok of seiknes and infirmitie, he haid, to foster and feir vpe the pernitiis affectionnes of the Court, maid twa maist turbulent and seditius sermons; when he haid, with the Machiavellians of the Court, and the Papes trafecturs at ham, deuyfit maist crewall counsalles against the lyff, lands, and esteat of the best and maist zealus noble men, and vthers guid gentilmen and subiects of the countrey; when he haid don monie vther things, quhilk nather tyme sufferes, and scham forbiddes, to wryt; and now, when formall proces vpon the forenamed maist odious, hynous crymes was lead and deducit against him befor the Presbyteries and Assemblies, and for that cause, efter that he was inhibit, as maist sklanderus and vnworthie till vse the function of ministerie, vnto the tyme that the last cenfor of the Kirk might strik vpon him, to cut him of from the body of the sam as a maist contagious and corrupt member, he obtaines a frie legacie from his Ma^{ty} to pas to vther nationnes, whar, vnder pretence and clok of curing his diseases and seiking of his helthe, he might moyen all the meanes and wayes he could (as his verie deids hes declarit) to vex and trouble the Kirk, the quhilk now he haid leyit in his hart to slay and distroy as his deadlieemie. Yie will gif ws, as we hope, this leine, (reuerend fathers and breithring in the Lord,) in the cause of God and his Kirk, simple and planlie to deall with yow, for that onlie a cearffar of the

hart is witnes that we yeild na thing in this present narration to our privat affections, bot rather owerpas manie things of sett purpofe, quhilk the caufe itselff requyres.

In London, then, letting himselff out as Ambaffator for his Ma^{tie}, he thifteoullie intreated oftentimes of secret purpofes with the Ambaffators of France and Spean. Withe our nibour bifchopes (for ther amangs our nibours he remeaned, nather purposed he at the beginning to go anie farder,) he haid sic conference, be the quhilk he traducit the best of our nobilitie and subiects as seditius and treasonable. He giffes himselff to sic devyffes and counfalls, be the strainthe and effect wharof, at this tyme, the maift lernit and fathfull pastores, in bathe the kingdomes, ar forced ather haillelie to keipe fylence and leaue the minifterie, or then by flight and exyll to saiff thair lyves, or els to effay the filthie weirines of stinking pressones; or then of necessitie to do that quhilk onlie remeanes agains thair dewtie and conscience, to subfcryve to the ambitius tyrannie of the fals bifchopes, and to the impietie of manie corrupt rytes and ceremonies. Of this comes those Archiepiscopeall Letters, wrytten to yow and the breithring of Tygurie, be the quhilks that mernelus, cunning, and fyne artifice, in feinyeing and dissembling what he will, bathe does burding ws with fals and forgit crymes, and bring the government of our Kirk, traducit be manie calumnies, into dout and question. Albeit, he is les ignorant then anie man: and our awin conscience beares ws record, ws to haiff pressed earnestlie to that, that the discipline of the Kirk might be taken out of the Word of God, fa far as could be, and that it fould nocht pas a iot from the iudgment of your Kirke. Wharfor, lyk as it fould be superfluous to ws to open vpe and declar our iudgment vnto yow, namlie concerning maters of discipline, feing whatfoeuer we haiff in that mater, we willinglie and planlie confes to haiff receaved it of yow; and that we altogidder agrie with yow in all poincts, fa merneloullie does our mynds and willes, be the vertew of Gods Spreit, concent in an harmonie. Sa will we nocht, for fear bathe of temeritie and impudence, prescryve vnto yow anie form of answering, or maner of wrytting againe to the Bifchopes Letters and Questionnes. Of this onlie, at this tyme, wald we haiff yow persuadit, that the guid ordour of the Kirk, the quhilk Adamfone durst first vndermynd secretlie, and thereafter opinlie oppung, and now at last wickedlie to calumniat, fathledie to mean swear, and malitiuallie to deteast as Papall tyrannie, mother of confusion, and faggot of sedition, hes bein receavit within our Kirke, conform to the Word of God, and maner of the constitutionnes of your Kirke, euer sen the first tyme that Papistrie was chassit away; and incontinent approuit be the vottes of the haille esteates of the countrey in Parliament, and, piece and piece, at last, of the mercie of God, hes bein brought to sum mediocritie of perfection, fa far, at the least, as the smalnes of that misfoure quhilk God hes bestowit vpon ws might attein vnto; and quhilk thrie yeirs ago hes bein approvin, sealled vpe, and ratefeid be the professioun of the mouthe, holie and feirfull aithe of the Lord interponit, and subscription of the hand of the King himselff, and euerie ane of his subiects, grait and small, of what ordour, rank, and estate foeuer they war; and that be the expres letters patents of his Ma^{tie}, commanding all and findrie, vnder the hieft pean, to do the sam.

Now, altho these things be fa in verie deid as is declarit, and this our discipline be corroborat be diuers and manifold vse and experience, maister of foolles, in all partes and in euerie occasion fallin out continuallie thir xxv yeirs bypast. Neuertheles the aduersar, efter that he haid maid the maift godlie and stout, alswell of the nobilitie as of inferiour esteates, wha haid bein the speciall instruments of God in the defence and establisment of Relligion and the caufe of the King, be concludit and suborned accusars, waillit out of the number of sic men wha haid sauld thamselues in saull and body, to work all kynd of iniquitie and villanie for warldlie preferment, and be fals forgit crymes maift craftelie and deceatfullie leyit vpon tham, ather to be accusit of thair lyves and want

the head, or to be comprehendit and casten in prisson, banished, and forfait, to the intent, that nan sould be left to ganstand thair godles course. This aduersar, I say, causit the Kings Ma^{tie} incontinent, and these Papistickall epicureans and bludie clients of the Hous of Guise and Quein Mother, be the quhilks his Grace is hauldin in fearfull bandes and abus, to convocat a Parliament of the thrie Estets of the countrey, to bring the saming into vyle and bund slauerie. For nather darft they reasone of the maters proponit, nor thereafter giff thair vottes and iudgment frie, according to the wounted libertie of the Esteates of Scotland, and the laudable government of our nation. Bot in a new and maist strange maner, the Kings will being maid a law and reasone for all things, the Presbyteries ar vtterlie peruerted, the pseudo episcopall tyrannie restorit, the King, be a plean law, receaves a full and absolut powar to command and rewl in maters, alsweill ecclesiasticall as ciuill. The sentences of excommunication, lawfullie pronounced be the Presbyteries, be thair authoritie is disannulled and declarit to be of na fors or effect. And finalie, all ecclesiasticall iurisdiction, and nixt vnder the King, all powar of rewling in the Kirk, is giffen to the fals bischopes, quhilks war of befor, when the Kirk stude, ather maist iustlie excommunicat, or lying vnder the proces of the Kirks censours, as knawin maist sklanderus and vnhonest persones throwout all the countrey.

Amang the quhilk the cheiff captan and rewlar, even the author, and forger, and cheiff executor of all this wickednes, is Patrik Adamson, the fals Bischope of St Andros, wha steying vpon this perpetuall and pontificall dictatura, meruelus it is whow craftelie he rages against the pastors of the Kirk, and all guid men, for bathe he propynes certean Articles, (skartit togidder be him,) or rather blottes of that comlines and ordour, quhilk sould be in Chrysts Kirk drawin newlie out of the dregges of the cupe of the Antichryst vnto the lawfull pastors to drink, and als be the authoritie of the King, obtruds tham to be subscryvit vnder the pean of banishment, incarceration, or depryving of tham from thair ministerie. Be the quhilk Articles, bathe that libertie of preatching the Word being oppressed, is attemperat vnto the lusts and pleasures of men; and steat of publick prayer, with the simplicitie of ryttes, in ministratoun of the sacraments and celebrating of mariage, is filthelie adulterat, and manie vther things against the expres Word of God is committed. He hes pitiuillie destroyed the Collage a fyve yeirs since, at the command of the King; and be a speciall Act of Parliament, consecrat to holie erudition and vertew, that onlie a antifeminarie, of the knowlage of the tounges and sincere theologie, in all the realme of Scotland, sett down and planted against the manifold seminaries of the bishe Jesuites, casting out therof all the professours and students, and spulyeing the Bibliothek and wryttings therof, it nocht being obscure what Sathan purposes by this doing; to wit, that the light of heavinlie knowlage being extinguishit, we be involved again in the mist and darknes of Jesuiticall soppistrie; that we, wha began in the sprit, may end in the fleche; that the wyneyard of the Lord, spoiled of the saueguards and defence of his hedge, might be eaten vpe of wyld beasts; and, finalie, the walles of Jerusalem cast down, the sanctuarie may be brunt and defylit. Vnto the holie peace, concord, and vnitie with our nibours, to whase frindschipe we ar ioyned sa streatlie, first be bands of religion, libertie, and conquest therof by thair speciall helpe and meanes, and thereafter confirmed with manifold benefites, they prefer the fawour and frindschipe of the Guisians, and the rest of these monstuous Readeattins in France, quha celebrat that bludie drunken feast of Bartholomew in Paris, with that horrible butcherie of the holie martyres of God, the quhilk our Court now affirms iustlie to haiff bein massacred. Yea, they haue persuadet our Joas to receane in Athalia in the associaction and fellowship of the Sceptor and Croun, without whase guid will, benediction, and full delyverance, they contend that nather can he happelie ring and lawfullie at bame, nor obtene the empyre of the whole Ill of Britannie. Be

the bludie counfall and direction of the quhilk Athalia, all things hes proceedit, sen Monsieur Obignies first coming in Scotland, in sic fort, that according therto, a thrie yeirs ago, the Erle of Morton, Regent of Scotland, and now latlie the Erle of Gowrie, bothe most stout and valiant aduengars and defenders of Relligion and the Kings cause, be the fals sentence of corrupted iudges, war circumvenit and oppressed. At whafe pleasure and will, albeit captiue, the best nobilitie and peires of the land, the frakest and maist zealus in relligion, in dicta causa vnhard, ar forfaitied, apointed for the slauchtar and drawin to the gibets and comoun place of execution, and all their guidis and geare, as the clothes of the innocent to the hangman, ar giffen to the faulles clyent of Guise and Athalia. To quhilk merciles men, with the guidis and gear of the noblest, best, and maist innocent, as with the spuilzie of thair enemies, ar gorgiuislie arrayit, and accompanied warlyke with a sort of limmers and godles fuddartes, most feirfull and dolorus to the guid and godlie, and profitable and plesand to the vngodlie and wicked. They abrogat and braks Gods lawes, and maks wrang and vniust, and puts tham scharplie in execution; sa that in na place euer could that be mair trealie spokin,

Jam late impietas grassatur libera, passim
 Omnia plena malis :
 Cum penes iniustos ius est, et iussa molorum
 Sunt metuenda bonia.

Now rages loufs vngodlines in land,
 In euerie place all is *full of** molest,
 Whill as the right is in the wrangfull hand,
 And warft mens lawes ar feirfull to the best.

Sie now, altho we fould keipe silence, reuerend fathers and maist lowing breithring in the Lord, what meines the questiones of Adamfone anent the powar of the Prince in making of ecclesiasticall lawes, and constituting of the polecie of the Kirk, in convocating of Synods and Generall Assemblies, and in proclaiming of Fastes; to wit, that na thing be sa fur and sacrat amangs ws, quhilk be the wickednes of these mischant men fall nocht be violat and vndone. He knawes weill aneuche, nather can he be ignorant of that quhilk he hes so often read and lerned of your maist godlie and lerned wrytings, That it perteines nocht to the Prince to prescryve ather relligion to the Kirk, or discipline to the Pastors therof; bot be his autoritie to confirme bathe the an and the vther, apointed be God, and sincerlie declarit out of his Word, be the ministrie of his seruantes; to reuenge and punishe all corrupting of clein doctrin, contempt of holie discipline, and perturbation of lawfull ordour, for the quhilk vse and purpose he hathe receavit the sword; to decore the Assemblies, giff neid beis, with his presence; to arme the innocence of this ministrie be his saiffgard and defence; iff ther aryse controuersies amangs the Pastors sumtymes, to compose and agrie the sam be his autoritie interponed; to promoue, be guid lawes maid for that effect, these things quhilk ar lawfullie constitut be the Assemblies; and to do manie vther things for the weill of the Kirk, quhilks wer lang to rehers, and vnaeidfull. Bot far vtherwayes does he sitt in the Synods amangs the Pastors, then he does in the throne of the kingdome amangs the Esteattes—heir to mak lawes for subiects and command, bot ther to receaue lawes from God to obey. And finalie, the coming

* Or, *all* and

of the enemy to be declarit be the found of the trumpet of the watchmen, as Ezechiell and Joel commands.

And albeit, that sum things be callit ecclesiasticall, and vther things ciuill, and the ciuill apertean to the Comoun weill, the vther to the Kirk, yit it is nocht sa mikle to be considerit what things is handlit as whow; seing the knowlage of an and the selff same thing, a way, and in sum respect, apertaines vnto the magistrat, and an vther way to the Senat Ecclesiasticall; and yit sic a mater nather does the Kirk ciuillie, nor the Counfall or Parliament ecclesiasticallie, intreat *ἑλπίς γλαυκῆς* *καὶ Ἀδωνεύς*—falt to Dyfert, or colles to Newcastle. And as twitching the Convention of the nobilitie at Ruthven, and the iudgment of the Assemblie concerning that mater, What neid is ther to wryt? The halliest and best part of the nobilitie and esteates of the realme, without anie tumult or slauchter, comprehending and putting in prissone ane or twa wicked men, remoued a peft from the Comoun weill, a fure mischeiff fra the Kirk, and delyverit the King from present danger, bathe of body and faull. The King callit a Convention of the Esteates. He declarit the danger wherin himselff, the Kirk of God, and Comoun welthe, was brought in by the counfall of wicked men—he commends the fathfulness and stoutnes of the nobilitie, wha haid delyverit his Ma^{tie}, the Kirk, and Comoun weill, from sa present a danger—frie and graue sentences and vottes ar spoken—all with a voice commends the deid. Ane Act is maid be the Esteates, be the quhilk the conveining of the nobilitie at Ruthven is approven as guid service done for King and Comoun weill. And at the sam tyme the Generall Assemblie of the Kirk was conveinit, vnto the quhilk was send fra the noble men that tuk sa guid a wark in hand to purge tham from the calumnies of euill willars, and from all suspition of privat factionnes and sedition, and to notifie and approue the deid to the Assemblie and all guid men. Ther is also send to the Assemblie ane or twa Commiffionars from the King: From the Assemblie also vnto the King ther is directed lykwayes sum of the breithring with his Ma^{ties} Commiffionars, to vnderstand the Kings awin mynd in that mater, and report it again to the breithring. In the Kings awin nam and words, it is reported to the Assemblie againe, that his Ma^{tie} acknowlegit in verie deid, himselff, the Comoun weill, and the Kirk of God, to haiff bein re-leined of a maist grait and extream danger; and for that cause thanked God hartlie, and willit the Assemblie, and euerie an of the breithring, according to thair office, diligentlie to tranell, that the comoun danger, now being remouit be the stoutnes of the nobilitie, the wark of delyverance begoun sould be bauldlie prosecut and perfyted, sa that bathe in thair prayers to God, and sermottes in publict to the peiple, they sould haiff in speciall recommendation sa guid, sa holie, and wholsome a cause of the King, Kirk, and Comoun weill. The Assemblie obeyes, and giffes thanks to God in a singular maner, for heiring of the prayers of the Kirk, quhilks haid bein powred out with a solem fast and humiliation a lytle befor the aryfing of the delyverance from the sworn suddarts of the Hous of Guise, and of our Athalia, Obignie being captan to tham, wha haid sa searlie oppressed the Kings Ma^{tie}, Kirk, and Comoun weill, with a mistie night of captiuitie and blak darknes of schamfull ferritude. And this is that quhilk our guid Bischope exagitates, to bring the breithring in hatred and invy, wha eschames nocht befor yow to plead the cause of the Papists, whom he can nocht suffer to be counted for goattes be the trew Pastors, whase office is to feid the Lambes of Jesus Chryft. But the bearer pressies ws, and peraduenture this is over mikle, namlie vnto yow wha is acquainted with the smelling out of the craft and subteltie of sic wolffes. And therfor in end we pray yow, bathe in your privat and publict prayers, to commend to our comoun Father the Kirks in bathe the countries, for the graitest part is destitut of thair Pastors, and sa exponit to the intrusion of bludie wolffes; and that yie wald, in this grait darknes, schyne befor ws be your fathfull counsell, wha, fear against our willes, ar pullit away from our awin dear flockes. From, &c.

1584.—Bot to turn bak againe, and deduce the Storie of our esteat till we followed Mr Andro, and war all fean to flie efter him. About the beginning of Apryll that yeir, 1584, the deuill essayit the stay of my werk, trauelles for halding vpe the wark of the Collage of Theologie, or rather hadding in anie spark of lyff in it. For the Œconomus of the Collage, wha held the hous, and intrometed with the haill leiving therof, being a flight and war man, and perceaving the esteat of the Kirk deceying, and graitlie to be hated be the Court, he thought it wald nather be profitable nor sure for him to be in that place of service in the Kirk; for he haid his intelligence and collusion with the Bischope alwayes. And therfor, whowbeit in the middes of the yeir, when all things war at the deireft, and he haid vplifted the best and surest part and payment of the Collage leiving, yit he comes to me, and wald neides giff ower his office, and leaue the halding of our hous in the Collage. This was wounderfull heaue to me, being owerburdenit with teatching and governing of the students in thair disputes, exerceises, and conversation; for the hous of the Collage, annes giffen vpe, the students behoued to skatter, and all exerceis ceas. Yit it pleased God to giff me a hart resolued to be doing what I could, thinking it the best, when euer the visitation of the Lord sould com, to be fund ocupeit in his wark. Therfor, with the advys of Mr Robert Bruce, wha maist lowinglie and cearfullie affited me in all, I called the said Œconomus to his comptes, gaiff him a discharge of his intromission, sa far as he clared him be iust compt, and vndertuk myselff the furnesing of the hous, whervnto my wyff was a right and stedable helpe, and sa put af that monethe.

This monethe of Apryll was a most anxius and perplext monethe to the Kirk and haill countrey of Scotland: Wherin about the Pasch, the Erles of Angus and Mar, the Maister of Glammes, accompanied with thair frinds, occupied the town and castle of Stirueling, luiking for the concurrence of the countrey to stand be the guid cause, and repres Captan James insolence. Bot finding cauld concurrence, and heiring of the King with grait forces to be merching from Edinbruche to Stirling, war fean to flie and eschape into Eingland. At the sam tyme, the breithring from all partes assembling to St. Andros, whar the Generall Assemblie was apointed to be keipit, they fand a boisting fyrie Commiffionar* directed from the King, to craue a retractation of the approving of the Read of Ruthven, and a condemnator and excommunication of the noble men conveined at Stirling; bot the graitest part of the

* My Lord Litle Justice, Mr Johne Graham.

breithring departed, and sic as remeaned refused to hald an Affemblie, and sa suffered the sam to desert. I haid then bathe the confort and disconfort to haiff Mr James Lawfone to be my ghest : To haiff the man to whom, for his grait affection, I was mikle addetted, and wha was cheiff for lerning, holines, powar in doctrine, and all guid vertues amangs the haill minifterie, in my hous interteaned the best I could, it was a grait comfort and ioy to me ; bot to fie him in sic perplexitie, sorow, and melancholie, it wald haiff grievit the hart of anie wha loued the cause of Chryft.

The King, with his forces, coming to Stirling, the town receaves him obedientlie. The Castle nocht being furnesit, was fean to rander, luiking for ther lyves, bot gat na grace. The Erle of Gowrie, apprehendit in Dondie a whyll befor, is brought to Stirling, and ther beheadit.

About the beginning of May, I was compellit throw necessitie, bathe of the furnesing of the foundat perfonen in the Collage, and my awin famelie, to tak iorney athort Angus and Merns, whar the Collage leiving lyes, and gather in the rent dew to the Collage. In this mean tyme, the Bischope is retourned from his embassage. A Parliament is keipit at Edinbruche, in the quhilk lawes is sett down for restraining of the frie pretching of the Word, and owerthrow of the haill establisht discipline of the Kirk ; and that of speciall purpose to be snares to tak the fathfull ministers in, for do what they could, they sould nocht eschape ather treassone againt Chryft or the King. For preatching frilie the treuthe, they sould fall vnder the danger of these lawes ; and keeping fylence, or pretching to the pleasour of men, they sould betrey the cause of Chryft. These lawes ar promulgat at the Mercat Cros of Edinbruche, and woves maid be Captean James, the Chancellor, and cheiff hand of that cours, that giff Mr James Lawfones head war als grait as a hay stak, he sould cause it lope from his haufe. The quhilk, when Mr James perceavit, be advys of his breithring of the Presbyterie, and of the best of his flok, and godlie barones and gentlemen about, with his brother and coleag, Mr Walter Balcanquall, withdrew himselff secretlie from Edinbruche, and past in Eingland. Bot befor they past, Mr Robert Roul, accompanied with Mr Walter Balcanquall, and certean of the breithring, cam to the Mercat Cros at the verie publication of the Actes of Parliament, and tuk publict documents, that they protested againt the said Actes, (sa far as twichted the Kirk,) in the nam of the Kirk of Scotland, &c.

Returning from Angus, all thir newes is tauld me, and that the bruit was,

that I was away with the rest ; whowbeit, indeid, as yit it cam na wayes in my mynd to leaue the Collage, bot was resoluit to be fund ther when euer it pleafit God to vifit me. Sa the Sabbathe efter my ham coming, I went to the Kirk, and efter noone my vncl Roger, knawing fordar nor I did, comes ower from Dondie, and finding a frind of his in St Andros, tauld him that the Bifchope was coming hame with a commiffion to tak me ; and therfor befought him nocht to leaue me till I aggreit to go ower to Dondie with him. Sa he delt with Mr Robert Bruce and vthers my frinds, and importuned me fa, that it behoued me to go with him, as I did that night to Dondie. The newes that comes to me the morn was, that the Bifchopes men, with the Magiftrats, haid bein cerfing the Collage and my hous for me, and haid fought out all my lettrones and wryttes ; and that my dittay was already inacted, interteining of intelligence with my vncl, the Kings rebell, &c.

Sa feiking refolution cairfullie of my God what to do, a cufing of my awin name, of his awin frie motion and accord, offerit to me, be the affiftance of God, to put me faiff in Bervik within twentie four houres be fie. To this alfo my vncl Roger, and vther frinds, aggreit. Sa efter confultation with my God, and finding of his warrand in my hart, I concludit to go, albeit nocht without grait tentationes and mikle heavines ; yit on the part reioyfung, that God gaiff the hart to leaue natiue countrey, houfe, and fweit lowing new married wyff, and all for the loue of him and his Chryft. Thus my cufing being a mariner, conducit a bott to carie a town of his portage wyn about to Carell, and decking me vpe in his fie attyre betymes in the morning, about the fimmer folftice, tuk me in down vnder Dondie as a fhipbroken fie man ; and rowing about, behouit to go to the heavin of St Andros, to los a certean of fkleatt fteanes, and becaufe it was law water, we behoued to ly a whyll in the road till the water grew, whare the bott wanting ane owerlaft, the feall was caffen ower hir ta end, and ther I leyd vpe, left I fould be fpyed of fum fhipes rydding befyde. Bot within fchort fpace, partlie be rokking in the fie, and partlie for want of eare, I grew fa extream feik, that manie a tyme I befaught my cowfing to fett me a land, fchofin rather anie fort of dethe for a guid caufe, nor fa to be tormented in a flinking holl. And yit, whowbeit it was extream peanfull, I gatt ther notable medicin of vomitine, quhilk was a preferuatiue to my helthe all that yeir. Sa coming hard to the fteppes of the Archbifchopes peare at St Andros, we loffit our fkleattes, and tuk in viuers, and rowit out agean immediatlie, and cam that night to Pitmillie burn mouthe, wher I geald a land, and repofit me in my fie abbat. And efter offers of grait kyndnes be

the Lard, and furnitour of a rubber of stark Merche eall, betymes in the morning we rowit out about the Nes. The day was hat. Ther was bot twa men in the bott, by twa cufings of myne with myselff: Of these twa we haid an at our deuotion, the vther was the awner of the bott, and verie euill affected; bot the hat rowing, and the stope with the stark eall hard besyd him, maid him atteans to keaue ower aslipe. And it pleasit God to send a prettie pirhe of wound, wherby getting on a seall vpon hir, or euer our schipper wakned we was a guid space besouth the May; wha seing he could nocht mend himselff, was fean to yeild and agrie with his merchant for a hyre to Bervik. Bot being af and on with Dumbar, about ane efter noon comes af the hilles of Lammure age a grait mist, with a tempestous schoure and drow, quhilk, or we could gett our sealles taklit, did cast ws about, and, or my cufing was awar, caried ws bak almaist to the May, with sic a how wa and spene drift, that the bott being opin, he lukit for grait danger giff the stormie schoure haid continowed. Bot the young man being verie skilfull and able, starts to his kift, and tuk out a compas, and finding ws contrare our course, with mikle ado, wanting helpe, and schipping of mikle water, he cust about and pykit on the wind, halding bathe the helme and scheit, fusteining in the mean tyme euill langage of the schippar in stead of helpe, till it pleasit God mercifullie to luik vpon ws, and within an houre and an halff to dryve away the schoure and calme the drow, sa that it fell downe dead calme about the fun drawing leache. To keipe the fie all night in an opin litle bott, it was dangerus, and to go to Dumbar we durst nocht, sa of necessitie we tuk ws toward St Tabs Heid. Bot we haiffing but twa eares, and the boat slaw and heaue, it was about alleavin houres of the night or we could win ther, whowbeit, na man was ydle, yea, I rowit myselff till the hyd cam af my fingers, mair acquainted with the pen nor working on an are. Coming vnder the crag, we rowit in within a prettie lytle holl betwix the mean and the head, whare easelie going a land, we refrechit ws with cauld water and wyne; and returning to our boot, sleipit the dead of the night, bot neidit nan to wakin ws, for soone be the day light piped, ther was sic a noyse of fouldes on the crag, and about ws, becaufe of thair young annes, that we war almaist pressed to lainche out. Now we haid Cawdingham bay and Hay mouth to pas by, and that but slawlie rowing be the land, whar was the residence of Alexander Home of Manderston, an of our cheiff confederat enemies, and wha haid intercepted a boot of the Erle of Angus coming about from Tamtallon to Bervik nocht long befor. This put ws in grait feir; but our guid God gardit ws, making a sweit thik mist till aryfe,

wherby we might bot skarlíe gis at the fight of the land, and therfra nane could fie ws. Sa we cam on hulie and fear till we wan within the bounds of Bervik, whar we was in graiteft danger of all vnbesett in the mist be twa or thrie of the cobles of Bervik, quhilk war fa swift in rowing, that they ged round about ws ; bot we being fyve within burd, and haiffing twa pistolets, with thrie swords, and they na armour, they were fean to let ws be, namlie when they vnderftud that we was making for Bervik.

Thus gratiufly protected be my guid God, I cam to Bervik, whar I fand Mr James Lawfone and Mr Walter Balcanquall, my vnclie Mr Andro, Mr Patrik Forbes, appeirand of Cors, and fum vther gentlemen, but twa dayes befor entred in their iorney fouthie ower. And Mr James, with his colleg, war evin vpon thair voyage to follow, as they did within thrie or four dayes, acquainting me with thair frinds, and leaving me in thair rowm to pretche in the Kirk, as I was defyrit.

Being in Bervik, I rememberit the fweít tender harted young las that I haid maried, and thinking our burding was nocht yit grait, nather knew I that fche was with chyld, I refolued with my God to fend for hir, and tak fic part togidder as it fould pleis his guidnes to beftow. And fa fatiffing the botmen to thair contentment, I fend bak with tham my cufing, Mr Alexander Scrymgeour (being then bot a fchollar, and now a man of guid giftes and eftimation in the minifterie,) with a letter to my wyff, wha, cafting all things afyde, cam to me with diligence, be the conduct of a fervant of the Einglis Ambaffatour, lying in Edinbruche for the tyme, and tuk part with me during all my fojourning in Eingland, to my grait confort. My cowfing, James Meluill, returned nocht bak to Scotland, bot tareid in Eingland, and occupied his calling ther all the tyme of our exyll. I taried at Bervik about a monethe, and teatched twyfe eurie ouk, wherby I gat verie grait freindschipe, namlie of a maift curteus and godlie lady, my Lady Widdringtoun, fpoufe to Sir Harie Widdringtoun, Knight, and Maifter Governour of the town, vnder my Lord of Houndesdean, wha defreyed me of all my charges during the tyme I was ther, and offerit me ten crownes of gold at my parting, bot I haid na neid of tham, and therfor refusit tham thankfullie. I haid alfo offered me, be diuers guid men and weimen of the town, bot haiffing of the bountifull liberalitie of my God aneuche brought with my wyff, I wald nocht incur anie liklihead of a mercenar ; bot trewlie I fand fic fectfull profeffioun of trew Chriftianitie in Bervik, as I haid never fein the lyk in Scotland.

After rype and lang advyfmēt with my God, I refolued to tak iorney

futhe ower, and as God fould call me to anie condition to teatche a scholl, and therwithe keipe the mouthe quhilk he haid opened, in catecheifing and pretching of Chryft occupied, till these afflictiones war past in Scotland, quhilk I luiked nocht indeid fould haiff bein quarter sa schort as they war.

In the mean tyme, the Erles of Angus and Mar, lyand at Newcastle, wryttes for me ans, and the secoud tyme verie instantlie, to com and pretche the Word vnto tham for thair comfort. To whom I answerit I could nocht, because I was nocht entered in the minifterie; nather was I of anie experience of knowlage in ther maters, being but a young man brought vpe in the scholles, and therfor haid refolued to keipe my awin calling. The treuthe was also, that my hart abhorrit and fearit to haiff to do with thame, being the Kings rebelles, and nocht knowing ther caufe weill, and disposition of ther hart.

Yit I could nocht bot vifit tham in my iorney at Newcastle, wher I purposed to tak schipping southwart to London. Sa parting from Bervik, hartlie recommendit to the blessing and grace of God, be manie godlie men and women, and be sum sett and convoyet a guid way on our iorney, we cam that night to Anweik, and ludgit in the house of a weidow, whose sone in law, guid man of the hous, was lyand seik of manie deadlie wounds, giffen him be the Scottes theives on the Bordar: And yit we receavit never an euill countenance of them, bot be the contrar war verie weill treated, and reasonable, and at our departing, gat bathe from the auld woman and hir douchtar manie bleffings.

Coming the nixt night to Newcastle, we resoluit on the morn incontinent to seik for shipping, and na wayes maid anie lang tareing, a piece of dewtie annes dischargit to the noble men. Bot Mr Jhone Davidfone, being ther with the Lords, informes me sa in all maters, yea, and being my Maister in St Andros, and a man of authoritie in the Word and Spreit of God, and namlie schawing me it was nocht his iudgment onlie, but of the haill breithring that haid past by, that I fould abyde with the noble men, exerceifing tham in the Word of God, till that ather they all, or sum of tham at least, fould returne bak againe, brakes me from my purpose and resolution, that at the ernest delling of the Lords, and cleiring of thair caufe, purpose, and conscience vnto me for that effect, I yeildit till abyde with tham.

Thus finding the warrand of God sattelit in my hart, efter diuers dayes deliberation and ernest prayer, I followed the sam. And soone efter Mr Jhone Davidfones passing away, wha haid bein detained be tham onlie to abyde my coming and enter me, thinking it best to sett down the ordour meit to be

keipit amangs tham at the beginning, I put the sam in wryt with ane exhortation, direction, and fathfull warning prefixed, as followes :

To the right godlie, zealous, and noble, my Lords of Angus and Marre, the Master of Glammes, and other noble and gentle men in companie with tham at this present in Newcastle, in Eingland, your honors most humble Ministers and servants in the Lord, witheth grace and peace from God the Father, and from the Lord Jesus Chryft.

FORSAMIKLE as at the earnest desyre of your godlie and noble honors, and the apointment of the rest of our breithring, confirming that inwart calling whilk we haiff of God in our harts, we ar placed heir to serue your lordships and your companie in the ministerie of the Word of God in a tym sa necessar. Lyk as in maist tender loue and affection we cease nocht in our exhortationes to put yow in mynd of all things, according as the occasion of the portien of Scripture intreated offers. Sa we haiff thought it expedient, for the mair fathfull discharging of our dewtie and conscience befor God and his Kirk, schortlie in wryt to call to your continuall remembrance some speciall things, the diligent consideration and often meditating wharof may serue graitlie to the furtherance of the wark of God put in your weak hands.

It behoued ws first, in verie deid, till acknowlage in our consciences, and confes, as the treuthe is, that the Lord hes maist iustlie, and yit in grait mercie, corrected ws, nocht onlie for vther our manifold sinnes and offences, be the quhilk we haiff strayed away from him, to bring ws ham again be his rod of humiliation, to the fauld and obedience of that guid Pastor of our faulles, the Lord Jesus, therby making ws to feill and perceane in experience the fatherlie ceare quhilk he hathe of ws, in chasteifing ws as his awin deire childring, but also, and maist speciallie at this tyme, for over lightlie regarding, and negligentlie vsing, the occasiones offered, of performing the guid wark of the Lord, quhilk we haid in our hands. For nather at that tyme, as becam ws vprightlie, was the glorie of God fought, nather yit asauldlie and ardentlie was procured the preferuation, advancement, and further establisment of his Kirk, the kingdome of his Sone Chryft Jesus, sa notablie of his grait mercie planted within our countrey, but then as now brought in extream danger, be craftie and wicked Papists. Nather was the Kings persone and esteat diligentlie gardit from pernitiuous flatterars, carnall Atheistes, seditiuous and bludie idolaters, licentious libertines, filthie harlotes, helliche witches, and sic vther diuelishe counsallours, as ceased nocht to nurishe and steir vpe the poisonous quhilk they had instilled in his young and tender breist. Nather was ther maid anie redres of the innumerable abbuscs and misfordours croppen in within the body of our miserable comoun welthe. But contrarie wayes, sum haiffing na thing bot the Word of Gods glorie in thair mouthe, laked all loue and desyre therof in the hart, the quhilk appeired plainlie in thair warks and proceedinges, to the dishonour of God, and sklander of his guid cause. Sum thought it a small mater to flatter the King in all his conceattes and affectiones, and mak his eares patent to sic wha could alienat his mynd from the guid cause and instruments therof, and hald his hart and fawour bund and bent to the former faction of the enemies, and thair vngodlie courses. Some regarding nought at all bot thair awin standing and guid esteat wardlie, as though ther haid beine na thing in hand but a comoun alteration and change of Court, played prettelie the part of Jak on bathe the sydea. The compleants, greiffes, and petitiones of the Kirk was hard, but with deaff eares, and luided on

with winking eis, in sic fort, that the King now triumphes in that poinct, affirming with manie attestations and aithes, that never annes was mouit to him be the nobilitie a word of the Kirks effeares. Na remors nor redres for sacrilage, wherwithe the graittest part was defylit; no provision for the ministerie, scholles, and pure; no ministration of Justice, nor punishment for maist odious and horrible crymes, quhilk aboundit in euerie quarter of the countrey; and fynalie, all was said to haiff fought thair awin particulars, becaufe na better appeired in deid.

And yit nochtwithstanding thir our grait finnes, quhilk, giff God wald enter in iudgment to punishe, might deserue a thousand fauld mair nor he hes yit leyde on us, yea, the verie helles fyre, we may be weill assured, if we be rightlie humblit and vnfeinedlie turned to him with all our harts, with deliberat, ardent myndes and willes, to trauell till amend all thir misfes, in cais God again ans in his mercie fall offer the occasion, that of his superabundant grace wathing away all our iniquities in the blood of his Sone Chryst Jesus, he will, for the glorie of his awin name, and that compassion quhilk he hes ever haid of his awin deir childring, luik vpon the oppression of his awin Kirk, and the miserie of that pure afflicted nation and realme.

For treuthe it is, when we luik at our awin deservings, we can find na thing but mater of mere desperation. But I pray yow, what hes the glorie of the Lord deseruit, that is trode vnder fute be these wicked instruments of Sathan, wha, without all scham and feir of Gods iudgments, hes bein sa bauld as to place a vanishing scheddow, a breathe going and nocht retourning again, with absolut powar and authoritie in the roum and seatt of the most hie God? What hes the kingdome of the Lord Jesus, and libertie therof, merited? The quhilk by vyle dogs turning to thair vomit, and filthie swyne waltring in the foull pudle of thair abominable vyces and corruptiones, is polluted, defylit, and led schamfullie captiue to the slauerie of the corrupt and cancered affectionnes of profane Jeroboams, that hes gean about with knowladge against conscience to force the trew worshipping of God, sett down and establisht with all friedome, liberties, and priuiledges of the Word, in his awin Sanctuarie at Jerusalem, as a captiue slawe to serue to sic a pernitius kynd of government as thair vndantoned breanes and vnbrydelit affectionnes hes against all pietie, iustice, and honestie, blasphemuslie forgit and impudentlie obtrudit to God, and the Kings fathfall and obedient subiects. Wha hes pulled away the ordinarie sacrifices of contreit and brokin harts for repentance, the peace offerings for remission of finnes and reconciliation, and oblation of the calues, of the lippes for ioy of conscience and thankgiffing of the peiple of God, from Chryst Jesus, the holie altar of the Lord placed in the middes of his Kirk, as in Mount Sion; and hes tyed the sam to thair newlie erected goldin calfes and abominationnes of Bischopes seattes, and residence of court, as in Dan and Bethell. Wha hathe ruggit away, but wisdome or reasoning, the administration and government of the Lords Tempell from his lawfullie called Ministers, Doctores, Eldars, and Deacones, to the quhilk onlie, be the Word of God, it is giffen as to his schofine Leuittes, and anointed Priests of the childring of Aaron, and be plan law hes applyed the sam to thair belligodes, fals preists of Baal, maist infamys amangs the peiple, theiffs, drunkards, gluttones, whure and witch mungars, periurit, sacrilegius, debounhit persones, to mean holiglasses, comoun trickers and deceauers; and finalie, men shames, and maist sklanderus in all thair lyff and doings. And all becaufe, say they with Jeroboam, the sone of Nobat, wha maid Israell to sin, vtherwayes our kingdome can nocht stand; our course can nocht go fordwart, for the peiple will go to Jerusalem; they will adheire to the hous of Dauid; they wilbe instructed be the priests of the leiving God, wha can nocht comport with our doing.

They haiff pulled the Crown of Royall Authoritie within the spirituall kingdome, and thrawin

the sword of the Word of God, and scepter of ecclesiasticall government, of the head, and from the hands of Chryst Jesus, the onlie head and King of his Kirk. And sa, with open sound of trumpet, casting down, sa far as in tham lay, the eternall Sone of God, King immortall of heavinlie glorie, from his throne, wherout of he rewlethe his Kirk, hes placed in his steade a chyld of corrupt Adam, even an erthlie mortall creatoure : They haiff followed the fullishe exemple of Achaz, the King of Juda, and Vria the preist, in removing of the brasen alter of the Lord, and placing in the roum therof an vther, according to the form of the altar of Damascus : They haiff followed the pervers dealling of the curfed apostat Julian against the Kirk of Chryst, in taking away the leivings from the Ministers to destroy tham be houngar,—mair crewelly nor Diocletian, wha cust the Christians to wyld beastes,—and making waste and desolat the scholles of Diinitie, and all holie erudition : They haiff said with the fey and desperat Jewes to the Siers, “ Sie nocht ; ” and to the Prophets, “ Prophecie na langer to ws in the nam of the Lord, but speak vnto ws pleasand things according to our lyking. ” And, whilles the fathfull servantes of the Lord, in loue of ther amendiment and fervent zeall of the glorie of God, discharged frilie thair commissiounes, receaued of the Lord vnto tham, they haiff forced tham, for feir of ther lyves, to flie and abandone thair natue countrey with crowall Jezabell, cust tham in pressone with wicked Achab, and thretned tham with death, as did foodlishe Amazia, when the Lord haid taken counfall to destroy him : They haiff plucked the keyes of the kingdom of Heavin from the trew Apostles of Chryst, and giffen tham to the wicked Pharisees, his enemies, wha nather will enter in thamselues, nor suffer vthers till enter : And finalie, they haiff cast down the dyk, cutted the hedge, demolished the towre, brokin the wynepres, banished the watchmen and laborars, the snedders and delvers of the wyneyeard of the Lord, to mak it to be tramped vnder fute of wyld Atheists, yea, an opin prey to the bloodie and creuall locusts of the botomles pit.

Can the Lord suffer these things lang, and be iust in executing of his iudgments, and purging out of his plagues vpon his curfed enemies ? Can the Lord suffer his Sanctuarie to be defylit, and his awin to smart, and be the Father of Mercies, God of Consolation, and maist fathfull keipar of his promises ? Can the Lord suffer his glorie to be giffen to an vther ? Can He, wha hathe promised to mak the enemies of Chryst Jesus his futeool, suffer tham to tread on his head ?

Na, na ! right honourable and deir breithring, he hes anointed him King on his holie montean ; he hes giffen him all nationes for an inheritance ; he hes put in his hand a scepter of yron, to bruse in poudre these erthen veshalles. When his wrothe fall annes begin to kendle bot a lytle, he fall mak it notoriusslie knawin till all the world, that they onlie ar happie wha in humilitie kisses the Lord Jesus and trusts in him. Now, therfor, seing the Lord hes maid your lordschipes to haiff these places and rowmes be birthe within your natue countrey, wher throw it lyes on your shoulders of speciall dewtie, wherof yie fall giff a compt to God, to procure and seik to the vtermaist of your power the releiff, delyverance, and weil of your naturall nation and Prince lying this day in sapitiuss esteat of captiuitie,—and seing, in lyk maner, it hes pleased the Lord of his guidnes to call yow to be his gude instruments in this maist acceptable wark of vindicating of his glorie defaced, and delyverie of his Kirk, brought in sa miserable boundage, as also of the reclaiming of your natue King from sa dangerus a companie and course,—and seing yow haiff also, ance or twyse, employed yourself in the cause, but for the iust reasons befor reherfed, and multitud of our secret finnes, wherwith the Lord hathe bein hilie offendit, it hes nocht as yit haid an expected succes, and yit, as becomes valiant warriorres and capteanes of the Lords armie, ar nocht discouragit, but purposes, efter trew humiliation and assurance of Gods mercie and sawour, to go fordwart,—we,

your Ministers, in the feir and nam of the Lord our God, and in loue and reuerence of your honours, desyre thir presentes to be a witnes and testimonie befor God and his Kirk, of the fathfull discharge of our conscience and dewtie towards yow, exhorting yow maist earnestlie.

By the Lord our God, and his Sone Chryst Jesus, that withe trew repentance, vnfeinyt humiliation, reformation of lyff and maners, instruction and wedsome of the Buik of God, ardent prayer and meditation, fervent loue and zeall toward God, his Kirk, and your King, yie fall fragile and caragiusslie to the wark of God, and, following furthe the sam directlie, vprightlie, fathfullie, constantlie, and with all cair and diligence, fearing alwayes that wa, quhilk the Prophet pronounces againt sic as does the wark of the Lord negligentlie and decetfullie, yow may yis hope for a happy successe of the mercie and blessing of God, for his awin glorie and names sake. Yie fie the enemies never ceasses to deuysie, deliberat, reasone, tak counfall, and put in execution thair malice and creweltie againt the Kirk of God, his treuthe and professours therof; whow graitlie then sould we be eschamed to be found slipperie and slaw in the guid cause of our Chryst!

Bot this a thing in speciall we man denunce vnto yow, taking God, his Kirk, and your selues to record, that we forwarn yow, fathfullie, and in tyme, That in cais (as God forbid) yie ga to this wark againe, moued cheiflie with your awin particulars, as vengeance on your enemies, and to be restored to sic honours, rowmes, possessiones, and commodities, quhilk yie inioyed of befor, making Gods glorie the cause of his Kirk, of your King and Comoun weill, to be bot pretences and skaggies, and as bot slaues and gudiates serving thervnto, ather the Lord fall curse the wark in your wicked hands, and mak it turn to your graitteir schame and disadvantage then of befor, or, in ceas for his awin names sake, he work the wark of his glorie in mercie for delyverance of his Kirk, (as he is accustomed to do with maist roustie and creuked instruments and dellings,) yit will he nocht feall in his iustice to reward yow with the corrupt and hypocriticall workers of iniquitie, at sic tyme thereafter as he thinks convenient. Bot in ceas (as we hope weill, and calles to God maist ardentlie that sa may be) efter trew repentance and effectuall reformation of yourselffis and companies, yie go to wark, setting directlie befor your eis the honour and glorie of God, according to his will, framing your willes and affectiones vnto the sam; and sa vprightlie, trewlie, and zealouslie, be all guid meanes and wayes seik God to be glorified, his Kirk to be delyverit, reformed, and furleie established, your tender King, and sweit native countrey, to be redde from the abusars and misfrewlars of the sam; and mak your awin particulars to follow efter, as the servant and sheddow, and nocht go befor as the maister and body; and be maist willing and earnest to schaw the sam, in effect when God fall offer the occasion. And finalie, if yie go to with vpright deliberat mynds and bent willes till amend all things neglected of befor, then we dar be bauld, be the warrant of the Word of God, till assure yow of the presence and blessing of God to be withe yow, and vndoutedlie to perform the wark in your hands, whow weak that euer they be, and whow manie, craftie, and puissant so euer they be, that geantstands the sam, to his awin glorie, the grait confort of his Kirk, and your honour and weifear, nocht onlie temporall, but perpetuall and euerlasting.

And to that intent, that maters may this wayes happelie proceed, we ar in conclusion maist earnestlie and lowinglie, in the bowelles of Chryst Jesus, to exhort you and all your companie, that in the mean tyme, whill as occasion of bodelie exerceise in the mater, is nocht yit offered, that yie giff yourselnes diligentlie and ferventlie to spirituall exerceise, in heiring, reiding, and meditating continowalie of the Word of God, wherby yie may be moued to vnfeinyt repentance, trew humiliation, amendment of lyff, and deuot and ardent prayer to the Lord, for his grace, mercie, and favour, and for the working of his powerfull Spreit in yow, yie may, out of the Word of God, as out

of the fontean and threaffor of all wesdome, draw out sic store and abundance of all guid knowlage, wesdome, and wholfome counfall, as may direct yow alwayes aright, and wharby yie may find strenthe, courage, confort, patience, hope, and perfeuerance in all your battels, bathe within and without, to the end, and affurit victorie and glorie in the end.

For the quhilk cause, we haiff sett down to your lordschips and companie the order, bathe of doctrin and discipline, quhilk aucht to be obseruit in effect in all the companies and fellowschippes of the fathfull, but speciallie with all reuerence and cair be ws now in this present esteat, wharby we ourselues may be inarmed, prepared, and maid fitt in all thinge for the wark of God, the enemies beiring of it, discouragit, and sic as loued God and his guid cause, prouoked be our exemple, be moued to praise God, and baldlie ioyne themselues with ws, being perswadit that we seik vnfeinedlie the Lord.

The leiving God of heavin and erthe, in the tender loue and mercies of his Sone Chryft Jesus, mak his guid Spreit to dwell sa plentioullie in your noble harts, that yie may be fund worthie and notable instruments of his glorie, bathe in this and all vther guid warks of the Lord God; and that nocht onlie at this tyme, but enduring the haill course and tyme of your lyves, that efter all the battels of this present miserie, yie may inioy with him that euerlasting crowne of glorie, quhilk he hes leyde vpe in store for all his fathfull serbands and valiant warriours. AMEN.

At Newcastle, the 2 of Auguft, 1584.

*The Ordor and Maner of Exerceise of the Word for Instruction, and Discipline
for Correction of Maners, used in the Companie of those Godlie and Noble
Men of Scotland, in tyme of thair aboad in Englande, for the guid
cause of Gods Kirk, thair King and Countrey.*

FIRST, ther shalbe four sermones in the ouk: twa on the Sunday, and twa on the ouk dayes; ane befor noone, and an vther efter, on the Sabothe: and, on the ouk dayes, an on Wednesday, and an vther on Fredday.

The sermont on the Sabbathe fall begin at halff houre befor ten, and continow whill efter alleavin, sa that the haill exerceise fall nocht pas the space of ane houre and a halff; and efter noone it fall begin at halff houre to four, and end befor fyve.

The sermones on the ouk dayes fall begin at ten houres, and be endit be alleavin, sa that the haill exerceise pas nocht the space of an houre.

Ther salbe daylie comoun prayers twyse euerie day, before noone at ten houres, and efter at seure, at quhilk tyme a Psalme salbe read and handlit, sa that the foun therof be schortlie gathered, the partes sett down in ordour, and some schort notes of doctrine, with exhortation, bot in sic schortnes, that the haill tyme occupied exceid nocht the space of an halff houre.

Ther salbe at euerie meall, immediatlie efter thanksgiffing at denner and supper, a chapter read of the historie of the Bible, and handlit schortlie as tyme and occasion fall requyre; and thereafter a Psalme, or reasonable fection therof, being lang, salbe sounge.

Ther salbe a ouk in the monethe dedicat till abstinance and publict humiliation, spent in prayer, doctrine, meditation, with sic modest, temperat, and humble behaniour as effeires, the order wharof salbe obseruit according to the prescript of the buik of fast and publict humiliation vsed in the Kirk of Scotland; wherof the present causses salbe the miserable esteat of our Kirk and countrey of Scotland, and, amangs the rest of the Kirks in Europe, of France and Flanders.

At the quhilk tyme, vpon the last Sabbath of the onk immediatlie following the exerceise of fasting, the Super of the Lord salbe ministrat, efter that iust tryell and examination haid passed befor.

On the Satterday, at the houre of euening prayer, or the Sabathe, at efter noon, or bathe, salbe a lecture, or plean leasone in the Catechisme, and principall grounds of Christian religion.

The Ministers, according as they fall agrie amang thamselues, fall haiff there ordinarie Texts out of the cheiff partes of the Scripture; som of the Law, sum of the Prophetes, some of the Euangelists and Actes of the Apostles, and some of the Epistles and Reuelation. And the ordinar exerceise at prayers and mealles salbe in the Psalmes, Salomones Works, and Historie of the Auld Testament.

Euerie an in speciall is earnestlie exhorted to his privat exerceise of fervent prayer, reiding, and meditation of things hard and read, that therby he may be steired vpe to grow, day by day, mair and mair zealus and denot in spreit, familiar with his God, armed with spirituall armour against all aduersitie, and diligentlie moued to practife of doctrine in a godlie lyff and halie conversation. And this mikle for the exerceis of doctrin and prayer, for the quhilk it is necessar that euerie an that can reid haiff a Byble and Psalme Buik.

Off Discipline.

Ther salbe a day in the onk, Tufday or Furifday, a Convention of sic as salbe chosin Eldars and Deacones, for ordering of all things pertaining to the comlie maner of all exerceises of the Kirk, and all vther things necessar to a holie Chriftian congregation. And namlie to watche ower the maners of thamselues and the rest, and spy out the fruictes of the Word in all behauiour; and giff anie opin vyces and sklanders falles out in the perfonas of anie man, to bring that persone to repentance and redres, and remoue the sklander from the companie; as also to haiff a cair of the seik and diseased, pure and indigent.

Ther salbe then sax Eldars chosin, and ordourlie callit to that office, quhilk consistes specialie in censuring and owerseing of maners, and rebuking in privat of all sic as behaues thamselues in speaking, doing, gestoure, or vther wayes, then it becomes holie and fathfull Chriftianes. And in ceas of na amendment, efter twa or thrie admonitionnes, or publict offence or sklander infewing, to dealeat them to the Assemblie or Session, wherby they may be brought to repentance, and mak publict satisfaction.

Ther salbe twa Deacones: an till attend vpon the box, that fall stand on the table at euerie meal, to collect and distribut to the outward pure that ar nocht of our nomber; ane vther to haiff the cair of our awin inward indigent or diseased, to recommend tham to the Session for prayer, or collection to be maid for relieff of ther necessitie.

Giff in the audience of an Eldar, ather at meat, play, or elswhare, a gentelman fall nam the Deuill banning, pronounce an athe, filthie talk, or anie euill fauored speiche, the Eldar fall cause him pey to the box; and in cais of disobediencie, dealeat him to the Session. And giff a fallow or lad be fund with sic speiches as said is, or anie wayes making noyse or molestation, the Eldar fall ather correct him presentlie, or dealeat him to his maister, wha, giff he correct him nocht convenientlie to his fault, he salbe censured be the Session.

All, bathe maister, servant, and boy, salbe present at all the exerceises of the Word and Prayer, except sic as salbe occupied efter meals, absent from Chapter and Psalme; and the Eldars ouklie, thair tyme about, with ane of the Ministers, salbe speciall inspectors and notars of the absents, wha

salbe for the first fault caused pay to the box six pence ; for the second, a schilling ; and, for the third, summoned befor the Session, and causit mak publick repentance.

If an haiff a necessar earand to do, wherby it behouethe him to be absent, let him aduertise ane of the Ministers or Eldars, and he salbe excusit.

The Ministers, Eldars, and Deacones, shall haiff in wryt the names of all the companie, an and vther, for the effect forsaide.

The rest, referring to farther deliberation, and to be concludit and set down be comoun advys, as tyme and occasion fall minister mater.

FINIS.

This exhortation, warning, and direction, with the ordour of exerceise of Doctrine, Prayer, and Discipline, being presented to the noble men, they accepted verie weill therof, and gaiff me grait thankses, and causing it to be notified to all thair companie, they submitted themselues hartlie to the ordour, humble embracing the admonition and direction. And sa making chose of our Eldars and Deacones we constitut a Session, the noble men thamselues being magistrats and ciuill rewlars, euerie an of ther awin companie, and togidder of the haille. And about the beginning of August, 1584, we entered to the practise and keiping of the order, wherin we continowed, by the grait grace of our merciful God, during the haille tyme of our sojourning in Eingland, with sic fruit of spirituall instruction, confort, and ioy, as bathe grait and small thought it the happiest tyme that euer they spent in all thair lyff. Gud, godlie, wyse, and stout Archbald, Erle of Angus, hes oft tymes said to me, " Before my God, Mr James, giff the conscience of the guid cause we haiff in hand moued me nocht, and giff I haid bot sa mikle of my awin leiving as might bot in this maner fustein ws, I wald be hartlie content to spend all my lyff in this esteat and forme."

This noble man was fellow weill myndit, godlie, deuot, wyse, and graue ; and by and besyde thir comoun exerceises, was giffen to reiding, and privat prayer and meditation, and ordinarlie efter dinner and super, haid an houres, and sum tyme mair nor twa houres, conference with me about all maters, namlie concerning our Kirk and Comoun weill ; what war the abbuffes therof, and whow they might be amendit. Wherof he was sa cairfull, that he causit me sett tham down in wryt, and present tham to him, being in companie with the rest, quhilk, when he haid red himself and conferrit theron with tham, he causit wryt a copie in guid wrait, quhilk he put in a litle coffer, wharin his speciall writtes and lettres war carried about with himself continualie, that he might haiff tham in memorie, and as occasion seruit, confer and rea-

fone theron with his confortes : The quhilk, also, I thought nocht amifs heir to infert.

PSALME LXXXI.

HEAR, O my peiple, and I will witnes vnto this : O Israell, if thou wilt harken vnto my voice ; if ther fall nocht be anie strange God amang yow ; or fall nocht worfchipe anie vther God.

I am the Lord thy God, wha brought this out of the land of Egypt : Open thy mouthe wyd, and I fall fill it.

But my peiple wald nocht heir my voice ; and Israell wald nocht obey me ;

Wharfor I gaue them ower vnto thair awin harts luft, and lut them follow thair imaginations.

O that my peiple wald haiff harkned vnto me, if Israell wald haue walked in my wayes !

I fould soone put down thair enemies, and turn my hand again thair aduerfaries.

The haters of the Lord fould willinglie haiff yeildit vnto him ; and the gude efcate of my peiple fould haiff indurit for euer.

I fould haiff feed tham also with the fynneft whait floure, and with the stonie roks bonie fould I haiff filled this.

Certain grait Abbusses and Corruptions in the Kirk and Comoun weill of Scotland, quhilk partlie the leat misfrewlars hes brought in, partlie as the hie places in Juda hes remeaned vnreformed vnto this day, giffen vpe to the noble men exyled in Eingland to wey and confidder, that they might be repented for thair part, and indeuorit to redrefs, when it fould please God to grant abilitie and occasioun.

At Newcastle, 10 August, 1584.

JESVS CRYST, the onlie King of his Kirk, withe the libertie and friedome of his spirituall kingdome in preatching of the Word, and exerceising of Discipline, is brought latlie in maift abominable flauerie to the corrupt affectiones of fleche and blude.

For, whar as Chryft aucht onlie to command and bear rewill in the Kirk be his Word and Spreit, and be the ministrie of his lawfullie called officers and servants, to whom he hes concredit the dispensation of his heavinlie mysteries, the gydding and feiding of his lambes, with the keyes of the kingdom of heavine, of binding and lowfing, the King takes vpon him to rewill and command alfweill in Chryfts spirituall kingdome as in his awin ciuill, quhilk is maift sacrilegius, and war nor Papifticall ; and hes apointed, not servants, but vnder lards and commanders, whafe authoritie and power flowes nocht from Chryft or his Kirk, but from the King, (as the bull giffen to the Bischope of St Andros planlie testifies) ; and wha nocht onlie ar maift sklanderus perfones themselves, bot also whafe office hes na thing at all to do with the Scriptures of God, bot mere Anti-Christian, to tyrannise over the Lords inheritance, and vex the bodies and consciences of Chryfts flok. And that quhilk is maift dangerus, and almaift desperat, this feirfull and horrible spoliatioun of Chryft Jesus, and tyrannie ower his Kirk, is maid and confirmed be plan lawes in Parliament.

Heirby is the libertie of Gods Sprit bund in the mouthes of the preachours, the gift and fredom of cutting and deuyding of the Word aright, and applying till euerie an thair part as they haiff neid, without spearing of the graitteft becaufe of graitteft neid, sa mikle commendit in the Storie and Wryttings of the Apostles, restranit and opprest ; the reanes of Discipline, Excommunication, with all the spirituall censours and correctiones of the Kirk, Election, Ordination, deprivation of

Ministers, appointing of Assemblies, and giffing of warning to the peiple to eschew plages be fasting and prayer, togidder with the haill government of the Hous of God, ar put in the hands of the Court and thair corrupt Bischopes : The quhilk of all vther hes maist neid of discipline ; wha, for thair odious crymes, ar maist subiect till excommunication and censurs of the Kirk ; wha hes nather skill nor will to elect guid and qualesiet Pastors ; wha ar readier and mair willing to deprive and put away the fathfull and edificatiue, nor the mercenar and sklanderus ; wha, sleiping in thair sinnes, hes nocht wacryff eis to fie the plag coming, and therfor caires nocht for fasting and prayer ; and finalie, wha being the cheiff corruptars and deformaters of the Kirk, can nocht suffer frie Assemblies to be haid for reformation and ordouring therof. The rentes and reuenues of the Kirk, the bread of the ministerie, scholles, and pure, is giffen to dogs and swyne, to the graitteft contemners, vexars, and oppreffars therof. And, in a word, the hous of God is maid a den of theiues, and the flockes of Chryft committed to hyrlings, whom the forsaide wolffs hes at thair deuotion.

The haill body of the nation, and namlie the graitteft members therof, wha could be gydders and guid exemples to vthers, ar defylit with sacrilage, swearing, blasphemie, blud, adulteries, reaf and oppreffion, &c., sa that na mervell it is tho the sleing buik of Gods iudgments enter in thair houses, and consume timber with stean.

Lawes nather throwlie weill maid for punishment of sic hynous crymes, and manie weill maid wantes execution, lyk athercape wobbes that taks the fillie flies, bot the bumbarts braks throw tham.

Be the insatiable sacrilegius auarice of Erles, Lords, and Gentlemen, the Kirk, Scholles, and Pure ar spulyied of that quhilk sould sustein tham. The materiall Kirks lyes lyk sheipe and nout faulds rather then places of Christian congregations to assemble into. The parochinars will haiff a couple of skores of hirdes for thair cattell, bot skarse a pastor to feid thrie thousand of thair faulles. Wharof cumes feirfull darknes of ignorance, superstition, and idolatrie, with innumerable filthie and execrable sinnes, quhilk procures Gods iust aduengance vpon the haill land.

The small number that is of the ministerie, can haiff na certeantie of the pure stipend assignet vnto tham, but yeirlie it man be cast in the Lord Modifiers hands, and of new schapin and assigned ower again, to fie whow mikle may be win in to the collector. Of this comes that sic wha hes court and credit, and avaites theron, gets weill mikle, namlie giff they can comport and flatter vthers ; and the best gets nocht for thair necessitie.

Ther is na prouision maid for the pure relicts and fatherles of the Ministerie. But nochtwithstanding thair earnest, fathfull, and maist wakryff cear over thair flockes, quhilk maid them to cast away all vther industrie and vertew for warldlie prouision to thair wyffes and childring, they ar suffered to beg and ly in miserie efter ther departour.

The Scholles, and in speciall the Collage of Theologie, quhilk sould be the Seminarie of the Kirk and Ministerie, leakes prouision bathe for maisters and students ; for the haill rents therof standing in Teinds, ar sparpeled in findrie parts and provinces of the countrey, far from the Collage, and the gentilmen tenants, accustomed to pay a small siluer dewtie, will na wayes grant till augment vncompellit be law, the quhilk the exception of omnium interest steyes from taking effect ; sa that honest, graue, and lernit men, sic as sould be the professours of Theologie, can nocht haiff thair neidfull and honest sustentation. And as for students, the childring of the grait and riche ar nocht desyrus of diuinitie. The mid rank thinks it an vnthrif to bestow thair childrings berne part of geare in sustaining tham at the studie of Theologie ; and when they haiff past the course therof, to haiff na guid roum or moyen of lyff preparit for them in Kirk or Comoun weill. And as for the pure, quhilk ar comounlie best giffen to that studie, and wharof comes maist fruit to the

Kirk of Chryft, they haiff na thing to faftein tham withe of thair awin, nather is ther prouifion of burfars places for them; fo that na mervell it is whowbeit ther be bathe grait raritie and ignorance amangs the Minifterie. And in verie deid it is of the extraordinar benefite of God that ther is ather larning or religioun in Scotland, being therein nather fundaciones or moyen to trean vpe fchollars, nor honour and profit for sic as hes attained to larning.

Of this comes it, that the guid ingyns, wharof na nation hes graitter store nor ours, ather is applyed for neceffitie to handie crafts and courting fervice, or then gaes furthe of the Countrey, whar the graittest part is corrupted and abbusit, and maid maift dangerus enemies to the Kirk and Esteat of thair countrey.

The Nobilitie and Gentlemen ar vnlearned them felfis, and takes na delyt to haiff thair childring and frinds brought vpe in lettres, to the grait reproche and fchame of the Countrey, and thair awin grait hurt and dishonour.

Ther is manie noble and gentilmen that hes prebendaries, alterages and vther rents and casualties, be the quhilk they pleafure ther fervands and frinds in giffing them lyff rents therof. The quhilk, giff they war a lytle mendit, rightlie vfed, and maid burffes in the Scholles of Philofophie and Theologie, euerie noble man might haiff a feminarie of the youthe of thair awin frinds or fervands within few yeirs weill instructed in guid letters, nocht onlie to fernes themfelues in thair houffes, but alfo thair vther frinds and hail peiple of thair lands and dominiones.

Dilapidators of thair benefices, and annallers therof, from the right vfe, vnto thair wyffes, childring and frinds, efter they are deposit iustlie be the Kirk from the office, yit neuertheles, in difpyt of God, the Kirk and guid ordour, the Prince and the Law makes him to poffes the benefice. And in ceas a houndrethe yeirs fen fyne, the laborars or factors haid peyit victuall or fourtie pennies money for the boll; giff they fet it now in few or lang takis for fourtie pennies the boll, or change the victuall in filuer, it is nocht esteimed diminution of the rental. Albeit the treuthe be that fourtie pennies money now is diminished in valour fax fauld from that it was a hounder yeir fyne; yea, that fourtie pennies growes now toward fourtie fhillings, and the boll of victuall that was then bought for fourtie pennies will nocht be bought now, communibus annis, for ten tymes our fourtie pennies at this day. Yea, fa hes the grait abbus growin, that in ceas the predeceffour, being a waster of his benefice, hes sett lang takis and fewes with plean diminution, and alfo conteining iust cauffes of reduction, ther is na remeadie to be gottin altho the law be plan, becaufe Judges, Lawers, Lords and all is infected with the fam feiknes, fa that the remead falles amang impossibilities lyk the Hieland or Bordour theft.

The rents, lands and lievings of the Hofpitals, Almes houffes and Maifone Dieus, ar lyk wayes tean in few be gentilmen and burgeffes for right nocht; in sic fort that thair buildings is alwhare deceyit, and thair fundacions loft and abolifhed.

The Pure, partlie for want of thair awin patrimonie, and partlie for yeirlie increaffing of thair number, be wrang and oppreffion, goes throw the countrey in fwarmes, war nor Turks or Infidelles, godles and lawles, without mariage, baptesme, or knowlage of dewtie to God or man.

The Nobilitie neglects and caftes af thair publick callings, leiving nocht as sic as fould haiff a fpecial cair and charge of thair Countrey and Comoun weill, and whom God hes callit to be counfalours to thair King, fathers of the peiple, and defendars and meanteiners of his Kirk in this cleir light of the Gofpell; for the quhilk calling Chryft fall a day call them till acompt; bot rather as privat men, thinking it aneuche to keipe that quhilk thair fathers hes left tham, and tak thair paf-tyme and pleafar, or to conquiefe mair to thair childring, or to be redoated of thair nibours, and play the oppreffours and bangfters, &c.

As for the rewilling of the Comoun weill, hald in hand till execution of Justice, reforming and establisshing of the Kirk, counfalling and affisting of thair Prince to that purpose, they cair na mair therfore nor sa mikle as may be a pretence for thair particulars. Sa that whar they sould be rewlars and balders of vthers in guid ordour and dewtie bathe in Kirk, Court and Comoun weill, they ar becom degenerat slanes to Courteours, and corruptors of Judges, men of Law, and Kirk men, for bringing to pas manie uniuft and wrangfull turn ; or to be sufferit to sit at hame for thair ease and pastyme, as thouche they war born for ther awin bellie lyk beasts. Wharof hes proceidit thir mischeiffe following :

Ambassiatours of Babel, Clyentes of the Pape, our Athalia and the Hous of Guis, and the Court of Spean profest Papists, hes bein and is sufferit to carie away the Kings hart from the cheiff professours and meanteiners of the Gospell, to rinne a cours direct against relligion, weill of his Countrey, and standing of himself in guid esteat of kinglie honour, bodie and faull. Sa that it is thought and spokin, that the vndewtifulnes and negligence of the Nobilitie hes indangerit and almaist lost that rare perle of sa notable expectation.

Debauschit men, godles flatterers, wha haid fauld therselues in body and conscience to do anie thing for warldlie preferment, was sufferit till insinuat thamselues in the Kings fauour ; wha withe violence, outragius pryd, craft, falsed and flatterie, war meit to execut the plat leyd down be the Papists, and now, ingratusfullie indeid, und iniustlie vpon the part of men imployed to wrak thair advancsars, bot in respect of God maist iustlie to punishe the owerficht of the nobilitie. Yea, thair degenerat harts, wha cearit nocht for purchassing of thair particulars to becom servants and courters of flattering courteours, and permit the haill government of the Comoun weill to be cast lous and turn in tyrannie to thair iust deseruit wrak in the end.

Of this hes sprung the absolut powar, wharbe as a monfter never hard of in anie iust government, the haill priuileges of the thrie Esteates of the Realme is weakned and almoist takin away. Be the quhilk Esteates, according to the louable custom of the Kingdome of Scotland, fra the beginning therof, all things with mature deliberation, frie reasoning and votting, all things was done. And be the quhilk Kings passing thair bounds to the wrak and oppreßion of the Comoun weill, war corrected and brought in ordour. In lyk maner the priuileges of Towns and Vniuersities, yea of the holie Kirke itself, establisshed be sa manie guid Rewlars and Parliaments, according to the Word of God, ar owerthrawn.

All the Judgments of the Realme, Secret Counfall, Seßion, Justice Courts, Consistories, Scheriffs Courtes, Provost, Bailies and vthers, ar rewlit, nocht be law ciuill or municipall, right or reason, *sed principis placitum legis habet vigorem*. It is the Kings will, for now Captean James, as Stratocles in Athens, hes maid a law : " That whatfoewer the King commands, that is halie towards God, and iust anents men."

From thence ar sa manie score of slaughters and murtheris, beischips and oppreßiones, lying on the head of the King and bak of the Countrey, crying to the heaveinnes for iust vengeance from the rightens God ; for as euerie an hes moyen at Court sa comes his mater to pas. And becaufe the Court is godles and wicked, the maist vngodlie and wicked finds the graitteft moyen therin. Wharof it comes that the wicked thus triomphe, and the guid and godlie is oppreßit and wracked ; sa that na mervell it is to fie the countrey thus plagued, yea whowbeit it sould vtterlie pearishe in Gode rightens iudgments.

The Kings patrimonie and casualties ar graitlie hurt and abbusit, whilk causes nocht onlie his povertie, to the grait scham of the Countrey and hinderance of comoun warks, bot also sa monie intolerable taxationnes, exactiones and imposts to be maid vpon his subiects, to the tying of thair

harts, and wrak of the pure laborars; for Lords, Lards, and Prelates exacts twyfe sa mikle from thair pure tenents vpon that occasion.

Of the formentioned papistickall course and this, comes sa manie forfaultries and banishment of the best and maist noble men of the realme; felling of slaughters and blud, grait foumes of compositiones exacted for na fanlts bot weill doing; the quhilk all of Gods iudgments turnes to mischeiffe, whill as be thir diuelishe seductors it is abufit to execut all kynd of violence against the guid men of the land.

The rest referring to your Lordschips experience and welsdome, and to sic as hes graitteir insight be yeirs and iudgment, I ceas nocht to pray God to giff your Lordschips an vpright and constant resolution to fle thir things sum day redressit and amendit.

ZACHARIE I.

Thus sayes the Lord of hostes,
Turn vnto mie with all your harts,
And amend your euill wayes,
and I will turn vnto
yow, sayes the
Lord of
Hosts.

Now becaufe amangs these horrible corruptiones, we haiff affirmed that quhilk wald seim incredible in a reformed and sattled esteat of a Kirk, That these monstuous misfrewllars wald cause the King tak vnto him to be the onlie Head and Monarche in the Kirk as in the Comoun weill; and that the cheiff rewlars of the Kirk, the Bischopes, sould tak the authoritie and warrand of thair calling from him, (quhilk is pleane Popish hierarchie, and is mikle wars, as the Pape is a bischope, an ecclesiastik persone and officebearer, prouyding he and his Kirk war trew,) as indeid I could skarslie a lang whyll beleue myself that the Deuill durst sa soone and planlie vtter himself in Scotland, whill I gat the Actes of Parliament formentioned; and efter diligent intreatie, a iust copie of the Archbischope of St Andros Bull cam in my hand, quhilk for the warrand of sa hiche alleageance it behoued me to heir till infert.

*A Copie of the Bull quhilk the Archbischope of St Andros gat of the King as
Supream Governour of the Kirk, wherby he has powar and authoritie
to vse his Archebiscopall office within the Kirk and his Diocese.*

OUR SOVERAN LORD, with advys and consent of the Lords of his Hienes Priue Counsell, ordeannes a Letter to be maid vnder the Grait Seall in dew form, geiuand, grantand to his weilbelouit Clerk and Orator Patrik, Archbischope of St Andros, powar, authoritie and iurisdiction to exerceis the saming Archbisshopric, be himself, his Deputes, and Commiffionars, in all maters ecclesiastickall within the diocese of St Andros, and Shireffdomes quhilk has bein heirtofore annexed thervnto. With

power to the said Archbifchope vnder his Hienes to call and convein Synodall Affemblies of the minifterie within the dioceafe for keeping of guid ordour, meanteining of trew doctrine and reformation of maners alleaneerlie : To plant minifters of Kirks, quhilks fall happin to be defolat and vancand : To giff admiffion and collation of benefices to perfones qualesiet, ather presentit be the lawfull patrones or ws : To depofe perfones vnqualified and vnable in lyff or doctrine for difcharging ther cure ; the quhilk perfones being fa depofit, thair rents, ftipends and benefices to veak in the hands of the lawfull patrones, to be conferred of new to qualesiet and godlie perfones : To reform Collages, Kirks and fic vther places apointed for lerning : To place and difplace Maifters of Collages vnqualesiet according to the tenour of thair fundationes or euill affected to our fervice and obedience, contraneining be word or wryt our Royall power and priuillage eftablifhed in our leat Actes of Parliament, or fklandering ws be erroneus doctrine : To vifit the Hofpitals within the dioceafe, and Kirkes, and fie tham weill furnefit, menteined and apperelled. Commanding our fathfull and trew fubiects to yeild vnto the said Patrik, Archbifchope of St Andros, dew obedience : And that the fam may be better reuerenced and obeyit, We haiff giuen and granted power to the said Archbifchope to haiff an of the maift verteus, godlie, and honeft officers of armes within the said Dioceafe, wha falbe callit the Officer of the Kirk, wha fall in Our nam and autoritie affift the forfaid Archbifchope, and fall command all and findrie contraueinars and brakars of the guid and godlie ordour of the Kirk, of what degrie or qualitie foener they be vnder Wa, with fic penalties, mulcts, imprifonments, repentances and maner thereof, as We, our Counfallours and Efteates fall agrie vnto, vpon the humble futt of the said Archbifchope, and vther Bifchopes and Commiffionars in ecclefiafticall maters ; in the quhilk giff the said Bifchope and officer be difobeyit, We will accompt the iniurie don to Our awin perfone, and punifhe the faming with all rigour in exemple of vthers. PROUYDING alwayes, that giff anie perfone or perfones receaue anie intolerable wrang, or, without caufe or iuft deferving, be vther wayes vrit be the said Bifchope, that as the Law of God and louable Conftitution of this Realme does permit, it falbe leifome to the perfones fa inormlie hurt, to appell to Wa, and our Soveran autoritie to be interponit for remead therof ; for giff the feat and image of Emperours in ancient tyme war a fufficient girthe, azill and protection to them that haid refuge thervnto, it becomes Wa mikle mair in our awin perfone to be a confort, aid and releiff to tham that fall feik vnto our cleamencie againft whatfumeuer oppreffion be spirituall or temporall perfones, to whom we promife our princelie fawour ; the quhilk we mynd alwayes till adminiftrat be the grace of God in fic fort as We may be anfwerable to him, whafe image and leutennantrie We bear in this Realm. And fordar, becaufe it is neceffar for the Kirk of God, and preferuation of guid ordour to be menteined therin, that, when neceffitie requyres, the bifchopes of euerie dyoceafe, and fic vther lerned men of thair dioceafe as falbe thought meit for that purpofe, affemble togidder for taking of an vni-form ordour to be obseruit in the Realm, in form of Comoun Prayer and vther things requifit, for the comoun eftat of the Kirk, We of our princelie power grantes the priuillage vnto the said Archbifchope to convein the reft, prouyding alwayes that befor anie Convention Generall of the clergie that the said Bifchope fall mak Wa aduertifed of the neceffarie cauffes of the forfaid convention, that we may vnderftand the faming, to tend to the weillfeare of the Kirk and polecie of the Countrey. And that the said Bifchope may haiff our fpeciall licence thervnto granted vnto him vnder Our priuie feall ; and that na Act or Conftitution maid be the Affembly of Bifchopes or Clerks haiff anie force, firenthe or effect within our realm to bind anie of our fubiects, without they be allowit, approvit and confirmed be Wa, our Counfall and Eftat : And efter the probation of Our Royall Authoritie, they to ftand in full force and effect, &c.

Thus it pleased God of his grait mercie and grace to haiff me occupied the first monethe of my entrie with our Lords, about the end wharof Mr Patrik Galloway, returning bak againe from London, cam to ws, and vndertaking the Ministerie of the companie with me, (wha trauelit onlie in the Word and Discipline,) lyked weill of our ordour, and according to the saming, efter the exerceis of fasting a haill ouk going before, miniftrat the Holie Communion the last Sabothe of August, and sa continowing conform to our ordour in euerie point the monethes of September and October, in the quhilk, because my Wyff was becom grait with chylde of hir first birthe, and langit to be in Bervik, ther to ly for diuers reafones, I, obtaining leive of the flok, convoyed hir thither, and retourned to my charge till the monethe of November; in the quhilk the Lords haiffing Mr Patrik with thame, thought it meit that I sould remean a space at Bervik, because the half of the companie and my Wyff was ther; for ther was the Lords Abbots of Cambuskinnott, Drybrouche and Pasley, George Dowglas of Parkheid, and dyvers vther gentilmen. To this I aggreit, and entering with tham helde tham occupied als neir the ordour leyd down as could win. And furlie I was never mair diligentlie and fruitfullie occupied nor that wintar; for by the exerceise quhilk I haid amangs our awin folks, to the quhilk reforted a number of godlie peiple of the town, because the publict doctrin in the Kirk was dischargit be a practiveing betwix the Lord of Hounsdan, Gouvernour, and Captean James, gyddar of our Court, called then Erle of Arran and Chancellor of Scotland. The guid Lady Wedrington, of whom I maid mention befor, being cowfines, and in creadit with the said Lord Governour, obtained licence to me, for hir confort and of a number of maist godlie and zealous peiple, to teatche in a certean hous of the Town thryfe in the ouk, to thair and myne grait ioy and consolation.

During that tyme the Communion was to be celebrat in Berwik, and therfor a certean dayes I teached to tham the doctrine of Preparation before the sam, wherin that guid Lady fand sic instruction and confort, that sche earnestlie intreated me to sett down the substance therof to hir in wryt: the quhilk I did, the quhilk also sche schew me a space thereafter copied ower in her awin hand wryt, exceiding a thrie or four [leaves] throuche, for sche wrot verie fear. Sic was hir diligence and cair to grow in knowlage and practife of trew relligion.

The newes quhilk we haid in the meantyme out of Scotland war verie euill, for Arran with his authorifed Archbischope began then to rage.

Diuerse gentillmen vpon naked and bear suspitionnes was apprehendit and put to schamfull execution. Amangs whom was the Lard of Drumwhaill, wha

drank a bitter cupe of his awin brewing, for he was a grait counfallour and doer in bringing hame Monfieur d'Obignie, and his sone in law the Lard of Meanfe, a gentleman of notable gifts of body and mynd, and therfor mikle hated and fearit of these wicked men, whase deathe was als mikle lamented in Eingland as ever I hard Scotsman.

The Archbischope, that he sould nocht be behind, fell to wark, and in tyme of modification of stipends, fett down the form of a band, the quhilk all behoued to subscryve that gat assignation of stipends; yea, it was sa prosecut that wha soeuer refused to subscryve was thretned with the los of thair benefices and leivings, yea fordar, with imprissonment and banishment, in cais of anie spetches vttered in the contrar. Heirvpon, and sum vther forget causses, Mr David Lindsay was put in the preasone of Blaknes, Mr Jhone Howisone in the Spey Towre of St Jhonstoun, Mr Andro Hay put in warde, and hardlie vfit; yea, ther was nocht a guid man in Kirk or Countrey, but was put in sic fear, and oppressed with sic greiff, that they weired of thair lyvis, and thought ws happie wha was away, and haid that libertie of body and mynd to ferue our God and ease our conscience.

A grait number of the Ministerie kythed what they war, even sum at the beginning went throuchlie with the Archbischope, but efter Mr Jhone Crag and Jhone Dunkefone the Kings minister yeildit: wharof that ane Mr Crag* haid stand constant verie lang and susteined grait thretnings and boft of Arran; yit at last be weaknes and a fort of sophiftication (casting in a clause "according to the Word of God," making, manifestam repugnantiam in adicito, as giff ane sould say, he wald obey the Pape and his Prelates according to the Word of God), he yeildit and subscryvit, and drew with him the graitteft part of the Ministerie of Scotland, quhilk was the heaviest newes that could com to ws; for alas! then the enemies triumphed, and all the harts of guid men war broken and discouragit. Yit ther war a few guid breither in Mers and Lawdien, wha, as they might, bathe keipit thamselues clein, and withstude the aduersar, making sum stay to that grait defection, wha knowing that I was in

* Mr Crag at this tyme pronuncit a iudgment vpon the Erle of Arran in his face befor the King, saying, "As the Lord is iust he will humble yow." The Erle, mokking him, said, "I fall mak the of a fals frier a trew profet;" and sa sitting down on his knie, he sayes, "Now I am humblit." "Na," sayes Mr Crag, "mok the servant of God as thou wilt, God will nocht be mocked; bot mak the find it in earnest when thou salbe humblit af the hiche hors of thy pryde." Quhilk within a certean of yeirs thereafter (1598) cam to pas, when James Dowglas ran him af his hors with a spear, and slew him; and his carcas cast in an open Kirke befyde, or it was buried was fund eatin with the dogs and swyne. Mr Crag vtherwayes an excellent pretcher, had dischargit a fathfull dewtie at court in all his ministerie, bot heirin grevit ws all to the verie hart.

Bervik, acquainted me with the mater, and send me the forme of the Band, with information of all proceedings. Wharupon, with grait motion and greiff of mynd, I pennit this Letter following and send in, togidder with a Letter in Latine, and the Controuerfies gathered to a few conclufiones confirmed with manifauld reafones and places of Scripture, directed to the Archbifchopes meache and graitteft affociat, Mr Alexander Home, Minifter of Dumbar, prouoking him to answer giff he could, or giff nocht to bid his ordinar the Archbifchope do it himfelff. Bot I haid nather answer of the an nor vther, and the guid breithring war therby mikle confortd and incuragit.

A iust Copie of that quhilk the fubfcriving Minifters first and laft did fubfcrive.

WE the benefited men, Minifters, Reiddars, Maifters of Scholles and Collages, vnderfubfcriving, testifies and fathfullie promifes be thir our hand wreittes, our humble and dewtifull fubmiffion and fidelitie to our Soueran Lord the Kings Ma^{tie}; and to obey with all humilitie his Hienes Actes of Parliament haldin at Edinbruche the xxij day of May 1584 yeirs; And that according to the sam we fall schaw our obedience to our ordinar Bifchops or Commiffionar apointed, or to be apointed, be his Ma^{tie}, to haue the exerceife of the spirituall iurisdiction in our diocefe according to the Word of God. And in ceas of non obedience in the premisses, our benefices, stipends, and leivings to vac, ipfo facto, and qualesiet and obedient perfones to be prouydit in our rowmes, as giff we war naturalie dead; according to his Hienes Act of Parliament maid theranent in all poincts.

To the Breithring of the Minifterie of Scotland, wha hes latlie fubfcrayit
to the Popifh Supremacie of the King, and ambitius tyrannie of
the Bifchops ower thair Brithring,

J. M. wifhethe vnfenzit repentance.

THER is strange newes latlie reported vnto ws (my breithring) that yie fould haiff altogidder without ftreakes yeildit to the aduerfarie, and nocht onlie be word consentit, bot also be the fubfcription of your hands confirmed, that horrible boundage and fklauerie, wharinto our Kirk of Scotland is brought be the leat Actes of Parliament, and this present intolerable tyrannie of the fals Bifchopes; the quhilk, vndoutedlie brought vpon yow be Sathan the Aduerfar of Chryfts kingdome, hes bein wrought be the meanes ather of malice and hatred againft the treuthe knawin, or of ignorance, or then of grait weaknes.

Trewlie, my breithring, albeit I know that of tham that wer Sathans instruments be feir and flatterie to bring yow to fo feirfull a fall and greiws fklander, sum be new Julians, who altho they confes they know the treuthe of the finceare religion of Chryft, yit for malice and hatred conceavit againft it and the minifters therof, they haid rather bein of the Turks fathe then of the fathe of Minifters. And therfor following the fut steps of Julian, they perfecut the sam malitiuflie, taking the leivings from the minifters, cafting tham in preffone, baniffing tham the Countrey, owerthrowing the Scholles and Seminaries apointed for the continuance therof; and wald vndoutedlie, with fyre and sword, perfew the faming, giff force and powar answerit to thair incenfit aire and bludie appetit. Sum ar mair leing, flattering and ambitius then was Amaziah, the Preift of the

Kings Chappell at Bethell, wha perceaving the prophets of the Lord to prophetic against King Je^h roboams new forgit religion, be serving to the quhilk his ambition and gluttonie was meanteined, he ceassit nocht till invent treaffone, sedition and all sort of lies against tham, and mak the King to banishe, impriffone and persecut tham with all kynd of rigour;—mair auaritiis and war myndit against Gods childring then Balaam the fals prophet, cursing and devying all meanes to mak the peiple of the Lord to fall in the hands of thair enemies, and furnesing to Balak wicked and deuilliske counfall to intyse tham to defection from the trew worfchipping, and sa to sin against God, to mak the fyre of his wraethe to kindle against tham;—and, finalie, mair rashe and void of guid conscience in maters of Relligion, then was Vrias the preift, wha thought idolatrus King Abaz command a warrand guid aneuche for him to displace the altar of the Lord, and sett in the rounn therof an new dreflit according to the form of the Altar of Damascus. Sum, wars nor the godles Atheist Machiauel, wha careing in thair sleiues maist cunning court craft, makes na thing of God, Chryft and Relligion, with the Ministers therof, bot pages and slaues to serue to thair turnes: For if they may mak for thair courfe, and sic an esteat of government as they wald haiff, O then they will speak weill, and graidlie esteim of tham; bot if they can do na thing for thair purpose, or can nocht suffer thair wicked attempts, or will nocht change and alter opinionies when they will,—then can they nocht be sufferit in a Comoun weill; they ar enemies to princes and lawfull authorities; they ar feditiis, proude and treafonable, and therfor man till exyll, banishment, preafone and skaffauld. To these Hell is but a boggill to fley barnes, and Heavin but a conceat to mak foolles fean. And last, mair ethnisk nor Numa Pampilius, esteiming Relligion and worfchipping of God bot a superstitiis terrour to the conscience of peiple to hauld tham in awe and vnder obedience. This I say, althought they be, that works in this mater be malice and hatred, iudgit and damnet of themselues, and whafe portion salbe with the forenamed workers of iniquitie, to whom they ar lyk in lyff and doing; yit can yie nocht be purgit from communicating with thair feirfull sinnes, in sa far as yie haiff consented thervnto be word and wryt; wharas yie sould rather haiff obeyit the Word of God, commanding be his prophet—“ Say nocht, a confederacie with this peiple, nather feir yie thair feir, nor be effrayit of tham, bot sanctefie the Lord of Hostes, and let him be your dreid: Surlie he sould haiff bein vnto yow as a sanctuarie, and vnto tham a stumbling blok, and a rok to fall vpon.”* Gladlie wald I purge you, my breithring, of this first mean of malice and hatred against the treuthe and the meanteinans tharof. And alas! that anie occasioun sould euer haiff bein offerit anes to think this of anie of that number. But what fall I say when I heir that sum of yow hes nocht onlie subscrivit yonrselues, bot also, lyk desperat pest folks, destitut of Christian charitie, travelles to seduce and infect sic as ar haill and wald keipe the right way, and betrayes the constancie of the best be delatting of tham to the Persecutor; and that nocht onlie be telling the treuthe, bot be trattelies, lies and forgit tealles, lyk warldlie pykthanks, to mak your godlie breithring ather to mak defection with yow, or then to suffer extremitie in thair bodies. Alas for sorow! whar is the fruicts of that doctrine of Loue and Charitie quhilk hes foundit sa often out of your mouthes? Bot to let be charitie, whar is the hatred of malice and homecid! Alas! these ar rather the marks of bludie burreaus and crewall buchars of Sathan, the lier and murderar, then of the disciples of Chryft; the takens of Turks, Paganes and Papists, then of Chriftan peiple, to let be pretchours and instructors of vthers. Wo is me for yow, vnles thir things be repented in tyme. Behauld what it is to flyde bot a litle from the treuthe, and mak a schisme in opinion from the breithring. When Sathan getts ans entres, to mak vntreuthe and falsrhode seim to be born withall and yeildit vnto bot a

* Isaiah, viii.

lytle, he gaes fordwart incontinent and begets in the hart a hatred and malice against the treuthe and professioun therof. Bewar, bewar, my breithring, mark Sathans craftie deallings, cast out with him and resist him in tyme, least he gett the vantage and preneall, and mak the last wars nor the first; "For if we sin willinglie efter we haiff receavit the knowlege of the treuthe, ther remouces na mair sacrifice for sin, but a feirful looking for of iudgment, and violent fyre to deuore the aduersaries."*

Alwayes, my breithring, I wald willinglie heir yow all purgit of malice; bot I knaw sam will say, I knaw na better, and vnderstud neuer throwlie the maters of the discipline, and, if we haiff fellit, it is of ignorance and nocht malice. Certeanlie, albeit, I feir that to be over trew in over manie of yow, yit it is a schamfull thing to be hard tellit in your awin countrey, and abrod in other nationes, that yie, wha hes bein brought vpe in sa notablie constitut^a Kirk this twentie sax yeirs, in quhilk sum of yow alfo hes bein pastors and teatchers nocht mikle les, and all hes born function and charge, nocht onlie in preching of the Word, but in discharging of that vther als necessar point of your ministerie, in rewling and governing of the Kirk with your fellow breithring thir manie yeirs bypast, to say that yie ar yit ignorant of the ecclesiastical iurisdiction and spirituall authoritie of the kingdom of Chryft, and whow it differs from the temperall, bedelie, and ciuill polecie; what is the part and dewtie of the Christian magistrat in the Kirk; and, namlie, whither he aught to be maid a new Pape, to vse tyrannie ower the Kirk, and conscience of men of the ecclesiastical functiones, and giff that Satanical presumption and pryde of fals bischopes may be tolerat in the Kirk of Jesus Chryft, quhilk from the dayes of Constantin, be whase mair zealus affection, than considerat wifdome, they gat warldlie ritches and honour, hes infected the Kirk, nocht onlie with all kynd of vyces against the second Table, but also hes rent and deuydit the flaming, with sects, schismes heresies, and dissentiones, be thair ambitious debeat, euer stryving for stent, wha might be biest and graitest. Efter that annes that command and law of equalitie giffen be Chryft was transgressed and violat, they neuer ceasit vnto the tyme they haid hoiled vpe that Man of Sin into the thron and room of that onlie supream rewler and head, the Lord Jesus; for Bischopes wald be Archbischopes, and they Metropolitanes, and they Patriarches, and sa Papea. Yie convein it yourselues in Generall and Provinciall Assemblies, and in Presbyteries, to the quhilk yeirlie, half yeirlie, and ouklie, yie resorted as ordinar members and charge bearers within the sam, and yit can nocht tell what ground, warrant, or authoritie yie did the sam vpon, as tho yie sould planlie say, yie did it nocht in fathe; and sa so often yie finned and abbusit those holy conventionnes of the Kirk of Chryft.

To your grait reppuff, I man call to mynd the notable occasiounes of attaining to solid knowlege in thir maters that God offerit vnto yow, bot in loue, as of God his glorie, sa of your faules, as God mot loue myne. Forby and attour your privat studies in reiding of the Scriptures, and sa monie lerned mens wrytings on thir poincts, aggreing all in effect in maist sweit harmonie, (wharinto, giff yie haid bein als diligentlie occupied as God gaiff tyme and occasion, yie neidit nocht to allege ignorance for an excuse), whow war thir heads handlit publictly in the Assemblies? Was nocht the Generall Assemblies, be the space of sax or seavin yeirs, almost haille occupied in thir questiones? War nocht the ministers, in all the quarters of the countrey, earnestlie exhorted, and, be publict authoritie, commandit to cears and seik the Scriptures diligentlie, and all kynd of wrytins, auld and new, for finding furthe of the solide and vndouted treuthe? Was ther nocht apointed conferences to be haid in all partes amangs the breithring, in thair ouklye exerceises and Provinciall

* Hebrews, x.

Assemblies, from the quhilk men, weill instructed with reasones and iudgment of the rest, war send, from tyme to tyme, to the General Assemblies, whar, bathe be privat and opin reasoning, the opinione and sentence of all men war examined and tryed, throw euerie head of the discipline of the Kirk; and efter lang and often reasoning, all put in votting, and be haille and vniform consent and agriement of the haille Kirk, in a General Assemblie, concludit, and digested in conclusion, and inregistrat in the Books of the said Assemblie, and extract thereof ordeanit to be giffen to euerie Presbyterie throughout the Realm, whidder giff this, ioyned with the continuall practife of the selff same discipline, these diuers yeirs by past, may mak ws inexcusable befor God, his Kirk, and Angelles, the verie blind warld may iudge.

Alas! deir breithring, ye may weill, for a schort tyme, think yow in guid esteat that lerned nocht, because, as yie think, with les prik of conscience, and danger of bodies and geire, yie may pas ower thir end days: But O, fulfihnes! put the cais, yie might put af in this maner manie thousand yeirs, ans fall com the day when yie fall be forcit to coupeir before that grait iudge, and giff an accompt of the discharging of that maist hie calling, when a compt falbe cravit of all the ydle houres, words, and doings that yie haiff spent. Sall yie nocht be then eschamit of that wherinto how yie tak pleasour? Sall nocht this fillie ease be turned in forowfull wanrest? Sall ignorance then be an excuse befor him wha fall schaw himselff from heavin, with the angels of his might, in flaming fyre, to tak vengeance on tham that has nocht knawn him, namelie on sic as hes neglected and dispyrit sa manie guid occasiounes of knowlage ministrat vnto tham? What fall the flatterie and authoritie of your King and Bischop them avail? Na thing, bot to be partakers of iudgment as of sine, except repentance intervein.

Oh! my breithring, yie ar farder in the mist with this ignorance then yie suppose. For what hope fall Sathan haiff now (of whafe force, craft, and bislines, yie sa oftentymes warn your heirars,) to mak yow to yeild in the verie pointis of the doctrine of Saluation, seing he hes fund yow sa easie to be overcom in the cais of the discipline, wharof yie haiff na les sure warrand and ground refering to the mater in the Word of God, if yow haid lust to haiff lerned? What incuragment fall it be to the Papists, that hes nocht bein negligent in lerning the vntreuthe, and studeing controuersies in thair seminaries, and wha now daylie prouokes ws to the combat, when they fie but a lytle threstaing of the Prince, nocht of lyff, bot leving, and a small piece of flattarie of a fals bischope, is able to shak yow from your grounds, and mak yow to fall for leak of knowlage; yea; to suffer the wall and blekhouffles of your discipline to be demolised and doun' down, thinking (as indeid they may) it wilbe easie to mak the braiche, and win the hault and citie of your doctrine and Kirk? Sall they nocht, I say, haiff guid cause to hope weill of the victorie and conquest? Sall they nocht haiff reasone till affirme that quhilk they haiff sa often spoken and wryttin, That the ministers of Scotland is bot a sort of ignorant and feible beasts, nather dow abyde reasoning nor thretning. My breithring, the Deuill hes maid a grait brak amangs yow, and with small forces, and few strakes, gottin a grait victorie ouer yow; and yit yie will find that he will nocht content nor stay ther, but as a victor puft vpe, will preas fordwart. And, therefor, in the tender mercies of God, for the cair I haiff of your saluation, extreamlie indangerit now, when fame is lost and gone, I man apply vnto yow an extream and harde remead, to pluk yow if possiblie out of the clauus of Sathan; to wit, that feirfull commination of the Apostle to the Hebrews, "It is impossible that they quhilk war annes lightned, and haiff tasted of the heavinlie gift, and war maid partakers of the Holie Ghoft, and hatbe tasted of the guid Word of God, and of the power of the warld to come, if they fall away, falbe renewit againe be repentance: seing they crucifie again to thamselues the Sone of God, and makes a mok of him. The erthe, quhilk drinks vpe the rean that comes vpon it, and brings furthe herbes

meit for tham be whome it is drefsit, receaues a bleffing of God. Bot that quhilk bears thornes and breires is reprobate, and neir curfing; the end wharof is to be brunt."* Yit breithring weilbelouit, we are perfuadit of better things, and meit for faluation of yow, whowbeit, we thus, with the Apostle, wryt to terrifie yow, and reclame and reafe from this fall, and keipe yow bak from farder and wars. Alas! what a face fall yie haue to com befor the godlie and fathful breithring of the countrey, when it fall pleife God to delyver his awin Kirk, and restore it again to the former or better eftat? or rather, What a confcience and mynd fall yie haiff, when yie remember, reid or heir that wa pronounced be Chryft vpon tham be whome sklander and offence comes! And, O! whow manie godlie hartes, bathe in Scotland and Eingland, yea, in France, and all reformed Kirks, ar crewallie wound- ed with this fact of yours, and that nocht without grait caufe. For, als lang as the haill ministerie stud constant, ther was guid hope of a happie redres of maters; bot now, be this fact, yie haiff giffen the Deuill entres within the walles of Jerusalem to spoill and destroy all the guid and constant citi- ciners therof, wha will nocht defyll thamselues, bow thair knies to Baall, and eat fwynes fleche with yow. What will yie think when yie com to that vers of the 50th Psalme: "Vnto the wicked this sayes God, What hes thow to do to declar my ordonnances, that thow souldest tak my conenant in thy mouthe? seing thow hates discipline, and hes casten my Words behind thie." Wald to God yie sould be sa moued thereby as was the lerned Origin, wha, efter he haid bein inducit, throw weaknes, to sacrifice to Idols, thereafter coming vnto the Kirk to preatche, casting vpe the baik, he fell, be Gods providence, on the sam place of the Psalme, and burfing out in teares befor the pei- ple, he maid a maift dolorus and bitter lamentation and invection against himself, as yie may reid in his Lyff, recordit be Suidas. And, finalie, what a dart to your pure confcience fall that fen- tence of Chryft be, "He that denyes me befor men, I will deny him befor my heavinlie Father." For yie knaw, that whofoener heires the Word of God and does it nocht, namlie in the tyme of tryall, schawes nocht that he is solidlie groundit in the sam, denyes Chryft, as he himself teatches in the 7th of Matthew, vtherwayes, "Manie fall com vnto him on that day, and say, Lord, did we nocht prophecie in thy name? Did we nocht work miracles and cast out deuilles?" Bot he will answer, "I knaw yow nocht; depart from me, yie workers of iniquitie."

Bot it may be that sum of yow, your vnhappie complices and counsellours in this course, thinks and will say, What neids all this ado? Why ar yie sa hat in threatning? the mater is nocht of fa- grait weght, &c. Alas! my breithring, miserable and lamentable experience, except God of his mercie prevent it, I feir fall teatche yow and the pure Kirk of Scotland what ye haiff done, and whow grait and fear ar the consequents that infewes on your fact. For first, be the approving of that Act of Parliament anent the Kings supremacie in all causes ecclesiasticall as ciuill, and na ap- pellation to be maid from him, yie haiff nocht onlie sett vpe a new Pape, and sa become traitors to Chryft, and condiscendit to the cheiff error of Papistrie, whervpon all the rest dependes; quhilk, giff it be nocht to deny and refuse Chryft, I knaw nocht what it is sa to do. Bot farder, ye haiff in sa doing granted mair to the King then euer the Papes of Rome peaceblie obtained, whow ty- rannuslie and ambitiuslie soeuer they fought the sam; for the Counsalles of Constance and Basil decreit in the Papes face, and be infinit argumentes of reafone and scripture evicted, that it was nocht onlie a veritie bot a point of fathe, The Councill to be aboue the Pape, and appellationes to be maift lawfull from the Pape to the Councill. And sa from the Pape ther was euer appellationes to the Councells, rewrit be the Word of God and his Spreit, wherin the trew Bischopes and Pastors, and Doctors of the Kirk satt as Chryfts officers, to indge and discern on maters ecclesiasticall, according

* Hebrews, vi.

to the Word of God. In the quhilk the best Christian Emperours that ever war, Constantin and Theodosius, sat in na hier degrie than the pastors as obedient members of the Kirk, humbly to be governed and rewled with the rest be the scepter of the Word of God, and nocht as Heads and Lords to command and rewill ower it, knowing the Lord Jesus Chryft was onlie King and Emperour thair. Bot yie haiff subscryvit, that whofoener, in anie maters ecclesiasticall, declynes the King and Counsall iudgment, falbe reput and punished as a tratour. What I pray yow giff these profest Papistes and Jesuistes that flockes ham out of France, Spean, and Italie, and finds graitte favour and credit in Court, then all the Ministers, what if they fall-challenge yow for the Doctrine of Justification, sic will, reall presence, and the rest of the heids of religion, for these, as chieff maters ecclesiasticall, fall the King and his Counsall be iudge to yow, and na appellation be maid vnder the pean of treason? What fall then, I pray yow, becom of religion and the professours therof? fall they nocht be ather forced to deny Chryft, or maid to disput with the torments apointed for tratours? and syne this for a clok to be casten ower it, It is nocht for religion, but for hie treason that sic ar sa handlit. Do yie nocht heir espy the craft of the crewall feind, wha dar nocht, in this age of knowlage and light of the gospell, oppon himself against the treuthe, as the Scribes and Pharisees durst not gainstand the doctrine of Chryft, bot seika, vnder pretence of Lawes, and clok of iustice, to mak the godlie and trew professours and preachours to be schamfull spectacles, that therby men may be eschamit of the veritie of the Euangell; euen as Chryft was put to deathe vnder the nam of sedition and treason.

Secondlie, yie haiff taken away, be your subscriptiones, the lawfull powar of the Pastors and Doctors and Eldars of the Kirk, to convein thamselues in the nam of na erthlie prince, nor temporall authoritie of King, nor for na erthlie nor temporall effeare, bot in the nam and authoritie of Jesus Chryft, King of Kings, Lord of Lords, the onlie Soveran rewlar and commander within the Kirk, quhilk is his kingdome spirituall, and nocht of this warld, till intreat of things heavinlie and eternal, quhilk directlie concernes the faules and consciences of men: The quhilk powar they haiff of Chryft planlie in his Letter Will, ioyning a maist comfortable promise against sic grait difficulties that behouit till aryse in the discharge of sa hiche an office. "Whanfoeuer twa or thrie of yow salbe conuenit in my nam, I salbe in the mids of yow." Leaning vpon the quhilk powar and promise, the Apostles and Disciples conveined thamselues findrie tymes efter the resurrection of Chryft, and efter his ascension, to choise ane in the roume of Judas;* they assemblit the haill congregation to the election of the Diacons;† and now efter a grait manie kirks war planted; nocht onlie amangs the Jewes, bot also amangs the Gentilles, the Apostles and Eldars assemblit thamselues in a Generall Counsall at Jerusalem, to determin in the question moued about the circumcision, and sa farthe. For when the command be Chryft is giffen ather to the heirars to heir, or the pastors to seid, or the doctors to teache, or the elders to govern or rewill, surly be necessitie of relation, it man be that he giffes tham also authoritie and powar in his name to convein togidder and with their flockes for that effect. Sa that be that act of Parliament quhilk discharges the Assemblies and Conventions of ecclesiasticall office bearers, is restranit that friedome quhilk Chryft Jesus hes giffen to the officers of his kingdome, to convein for discharging of the dewties and callings quhilk he hes leyed on tham, to be vfit for his service, and saluation of his peiple. And trewlie als weill might they haiff dischargit the conventions for heiring of the Word and ministratoun of the Sacraments, as for the exercising of discipline and government of the Kirk; seing this is na les leyed on the bak of the officers of Chryfts Kingdom, as a speciall part of thair dewtie and

* Acts, i.

† Acts, vi.

charge nor the former, and hes the comand and powar giften to vie it na les then the vther, without caring for anie authoritie or comand of men. For that quhilk Chryft sa earnestlie repeates to Piter, quhilk also is common to all Pastors, Feid! feid! feid! is nocht onlie be Word and Sacraments, bot also be discipline, rewling, and government, as the mater itself declares, the word signifies, and the similitud planlie proues. And what, I pray yow, meines that comand of Chryfts till the Kirk, that is, the ecclesiastik senat or assemble of the office bearers, as the lérned expones it, "And if he refuse to heir the Kirk, let him be unto this as an Ethnic and Publican!" gif the Kirk hes nocht powar and authoritie of iudgment giften to it be Chryft? And that, "I giue yow the keyes of the kingdom of heauine, whatsoever ye loose on erthe salbe lowsit in heuin; and whatsoever ye bind on erthe salbe bund in heuin." War thir keyes giften to anie king or magistrat? or flowes the powar therof from humane ordination? And finallie, what meineth the Apostle to the Romanes xii. when he so earnestlie exhortes euerie officiar in the Kirk to discharge thair calling diligentlie? Willes he tham till abyde the commandiment of anie ertlie king or prince? Na, als frilie as the King hes his powar and authoritie of God the Creator to discharge his office in things ciuill and temporall, als frilie hes the pastors, elders, doctores, and deacones of the Kirk powar and authoritie of Jesus Chryft the Redeimer to do thair office in things heauinlie and spirituell. But I purpose nocht, my breithring, to insift with yow in prauing of maters at this tyme; bot taking things to be sufficientlie tryed and concludit vnto the tyme I heir anie reasones alleagit be yow or anie vther in the contrar, I wald discouer vnto yow the feirfull consequences of this your yairding, tending to the wrak of Chryfts Kirk and the libertie therof.

It was onlie the Assemblies and Presbyteries, as all that feires God, yea, and the enemies themselves knawes, that was the ordinarie mean to keipe the Kirk of Scotland from the pollution of vyces, heresies, and schismes; the quhilk now being takin away, vyces and wickednes fall owerflew, for wha fall tak ordeur therewith?—the Court and bischopes! Als weil as Martin Elwod and Will of Kinnmont with stealling on the Bordsours. Heresie, Atheisme, and Papistrie fall brak in, for wha fall resist it?—the bischopes! Put the cais, that sic wha hes fauld God, religion, and heuin for this present warld and the things therof, could haiff the grace to gainstand, the Atheists and Papists, and cheiff meantainers of Atheisme and Papistrie, wilbe graitter in Court (fra the quhilk the bischopes hes thair powar and authoritie, and can, nor dar do na thing without speciall leue and comand therof) nor the beggerlie bischopes and all thair clergie can be. And last, the schismes and controuerfies that arysen and ar sawin be Sathan salbe na wayes componit nor extinguist be the brotherlie and humble conventiones in equalitie, (as the happie experience of sax and twentie year bypast hes proven our Assemblies till haue done,) bot contrarie wayes, be the proude ambition and vanitie of the bischopes, they salbe daylie fosterit, increasit, and augmentit, the prouff and experience wherof ye may reid efter the first thrie hunder yeirs of Chryfts Kirk, when the persecutiounes war endit, and the bischopes began, vnder Christian Emperours, to gett ease, honour, and ritche, and braking the commandiment of Chryft, began till vsurpe lordlie authoritie and preheminance over thair breithring. Fra that tyme, as neuer of befor, miserable hes the Kirk been cut and deuydit be controuerfies, schismes, and heresies; sa pernitius hes it bein to ley asyde the Word of God, and right rewiles of governing of his Kirk be equalitie amangs the pastors.

Thridlie, ye haiff consentit and subscryvit that thir bischopes sal haiff the owerficht and sewling of all the Kirkes, according to the powar quhilk they receaue of thair Pape and head. Quhilk office hes na warrand in the Scripture of God, bot is an intencion of Sathan brought in be ambition and auarice; yea that presumptuous and lordlie authoritie over the rest of thir breithring is plat contrar to the word and commandiment of Chryft; Matth. 10. 19. and 26. 24. 28. and of Luc, 12.

14, 15, 16, 17. and Pet. 5. 1. &c. And that mangrell melling with ciuill and worldlie maters, exerceifing iudicatur in ciuill and criminall caufses, loudlie cryes that they wat neuer of Chryft, whafe kingdome is nocht of this warld; wha refused to be maid King be the peiple, yea wald nocht fa mikle as deuyd the inheritance amange breithring, albeit a charitable turn; and all for efchewing of incumbrance in ertylie maters, quhilk might hinder him from the spirituall and heavinlie wark of his Father for the quhilk he was fend. And by and attoure the vnlawfaienes of the office quhilk the Scripture and nature of the kingdome of Chryft can nocht bear withall, the perfones that presentlie yie haiff subfcrivit obedience vnto are infamus vyle men, nocht onlie of the bas and curfett fort amangs the peiple, as war the preifts of profan Jeroboam, bot maift diffolut and fclauderus in all their lyff, be whafe cairfaienes in gathering vpe the woll and milk, and cairlefines in feiding of the floks, and evill exemple in all kynd of vyce, na mervell it is giff innumerable faibles drown in ignorance, perifhe in their finnes, and lue without God or religion.

Therfor, now I befeik yow, my breithring, rightlie to confidder, and deiplic to pondre this mater: Whidder haid it bein better to refuse, and vndertak the difpleafure of ane ertylie Prince, wha onlie has power ower the body, (and that na mair nather nor it pleafes God,) and haiff esteimed all this warld but dirt and draff vnder your feit, in refpect of his laiff and obedience, wha could haiff given yow again a houndrethe fauld in this lyff, and the lyff eternall to the guid? Or to haiff consentit, and incurrit the hiche difpleafure of Chryft Jefus, the grait Heavinlie King, wha, efter the bodie is fleen, may caft bathe it and the faul in the fyre of Hell; and the offence and deteftation of all the godlie and fathfull for the fchamfull denying of fa guid a maifter, betraying of the friedom of his kingdome, fclaudering of his Kirk, and offering occafion to the aduerfars to triumphe and be incuragit. Again, I fay, for Gods caufe, and your awin faluation, enter in deiplic to wey and confidder what yie haiff done, that the hynefnes of the fact may mak yow to abhorre yourfelves and be vnfeinytlic caft down therfor. For haiff yie nocht be your hand wryt, the feall of your treuthe, bund yourfelves, as flauces, to the wicked appetit and affection of a blind godlies Court, overflowing with all kynd of fine and impietie? and to a Bifchope, O fy! to whom I can nocht giff a vicious epithet mair nor another, and I am fare a thoufand wald nocht expres his vyces, as yourfelfis, and all the warld, is witnes? And that quhilk is warft of all, haiff yie nocht brought the libertie of the fpreit, and preaching of the Word of God, the difpenfation wharof is concredit vnte yow, in maift abominable thraldome? Sa that yie dar nocht reprove vyce without exception of perfones, nor pretche the treuthe frilie, as your God, your buik, and your confcience, teatches yow, and commands. For, dar yie now rebuk the contemnners of God and religion, and fathfull minifters therof, the blaſphemers of Gods nam and his treuthe; diuellifhe diffimulation, yea, open diuelrie, periurie, perfecution, tyrannie, crewaltie, oppreffion, drunkennes, huredome; ferving of God and man; ambition, auarice, flatterie, leing, braking of promife, tricking, tauating, deceauing, profanation of the Word of God, facrilage, fimonie, witchcraft, fchamles obfcenitie, vilanie, apoſtaſie, and menſuaring of that quhilk the mouthe has profeffit, and publictlic ſpoken and teatched, the hand has often ſubſcrivit with the grait aithe of the Lord maid and interpoſit therein? feing your new erected paprie, and, namlie your famous Ordinar, the Archbiſchope, to whom yie haiff bund your obedience, is altogether faftered and owergean with tham.

Now, as to that name of obedience, quhilk is craait in a fair and honeft maner, to clok a maift filthie and vnhoneft mater, miſter I to wryt anie thing to yow theranent? for can yie vnderſtand or teatohe anie vther thing theranent nor this, Obedience, except it be in God, and according to his command, is na obedience, bot fin, rebellion, and difobedience, the quhilk is as the fin of witchcraft, wickednes, and ydolatrie befor God, as Samuel teatched King Saul in his awin face. That quhilk

man, following his awin iudgment and ill affection, calles rebellion, treason, and disobedience, is allowit befor God as dewtifull dewtie, guid obedience, and seruice. And contrar, was nocht Sydrach, Misach, and Abednego cast in the fennice be Nebugednezar, King of Babylon, for thair disobedience, in nocht falling down to worfchipe his erected image? Was nocht Daniel cast in the den of Lyons for disobedience, because he brak King Darius godles law, in making his prayer thryfe a day toward Jerusalem, and wald nocht giff sa mikle as a secreit consent to sett vpe the King in Gods stead? The gard of King Saul disobeyit him, commanding be his awin mouthe, to slay the preists of the Lord. Sa did his awin sone, guid Jonathan, and wald nocht bring in David, bot confortd him, and fet him on his iorney. The Medwyffes; King Pharo; Iliada and the haill esteates of Juda; bludie Athalia; Lobna, a citie of the Leuites preists; the apostat King Amazia; and innumerable ma in holie Scripture, whafe doings, neuertheles, the Spreit of God commends, and as dew obedience to God and thair superiors, hes left tham inregiftrat in his Holie Buik to be followit.

In graiteft humilitie and dewtifull reuerence of that maift lawfull authoritie giffen be God to Kings and Magistrats, and yit in curage and bauldnes of spreit, for the glorie of my God and libertie of the Kingdome of Chryft, defaced alas! and brought vnder vyll flauerie be the pernitiu flatterers of princes, wha deifeing tham in thair conceattes, makes tham to tak vnto tham absolut powar to do what they list, and trampe the Kirk of Chryft vnder futt,—I will tak this proposition to defend against the best and maift lernit of thair courteours, court bischopes and ministers, prouyding they disput be Scripture and guid reasone, and nocht be the Blaknes, Spey Tour, Gibet and Maden, That to obey the King of Scotland, as he craues presentlie obedience according to his last acts of parliament, is treason against Chryft, and disobedience, yea rebellion to his Word and Command; and therfor whafouer may stay and withstand him be refusal of obedience or vther wayes be ordinar and lawfull meanes of thair calling, and does nocht, is a treator to his Maiestie, Countrey and Kirk of Chryft within the faming. And left yie, my brethring, or anie vther sould tak this my plean schawing of the treuthe in an euill part, the Lord God of heavin is witnes to my conscience that I mein na contempe or disdean to his Graces ather persone or lawfull authoritie, nather does this proceide of anie euill will or desyre of revenge for anie wrang done to ws; bot the Lord knawes, befor whom we walk, that the fiches and sobbes of our dolorus and maift affectioned harts toward his weill and amendiment, is with teares powred out daylie for that effect; and whom I knaw affuredlie that all the godlie in Scotland and Eingland wald obey, loue and reuerence aboue all fleche as thair awin naturall and born Prince, giff leaving thir godles Counfallors and courses he wald rewill in the feir of God, and establis the kingdome of Jesus Chryft according to his Word. Therfor alas! my brethring, yie haiff vnder the name of obedience desyilit yourself with these crymes that Samuel convicted King Saull of, for nocht obeying the Word of the Lord. And the exemples of Gods seruantes in thair feir of his grait Maiestie and constancie in standing in his treuthe and obedience stoutlie, nochtwithstanding danger of lyff, yea terrible torments, may be feirfull iudges sett befor your conscience to condemne yow, except yie repent. Peter and Jhone ar bathe be word and exemple crying vnto yow, That it had bein better to obey God nor man.

But me thinks I heir sum of yow lamenting and saying, It was weaknes and feiblenes of this freall nature that maid yow do this thing. Trewlie, my brethring, weaknes and infirmitie is naturall to fleche, and hes oftentimes maid the childring of God to slyde and fall, for sa did David in adulterie and murdour, Peter in the threifauld denyall of his Maister, and the zealus Origin of whafe fall I spak befor. Wharfor in that ceas onlie the remeadie incontinent without delay is to be sought; for it is manlie, and of weaknes to fall, bot to ly still and sleipe in fine without remorse or amendi-

ment, it is the rod of reprobation. It is a thing maist feirfull to deny Chryft, but far mair noch to confes him constantlie agean vnto the deathe. It is a horrible mater fa to sklander the Kirk of God, bot far mair to continow therin, and noch to repear and remoue the sam. And therfor I exhort yow, deir brethring, maist ernstlie and tenderlie in the bowels of the Lord Jesus, and admonife yow, befor God, his Angelles and haill Kirk, that yie pres with speidie repentance till amend this miserable mis, and repear sa mikle as can ly in yow this bealfull brak. That yie meditat and cry with Dauid, that is, with the contrit sprit and broken hart of Dauid in that 51 Psalme; yie go alyde with Piter! Yie lamentable! cry out and invey against yourselues with Origine, and mak the streames of your bitter teares delet and washe away that subscription, and the wound of your fieshes and sound of your sobbes, blaw abrod your repentance for that denyall of Chryft, and thereafter constantlie confes him with Piter vnto the deathe; and that spedelie befor he cum in iudgment, and deny yow befor his heavinlie father. And finalie, in conchlussion, to remoue bathe the publick sklander and wa pronuncit against sic wharby it comes. I sie noch whow it can be don vtherwayes, then giff yie com bauldlie to the King and Lords of Chacker again, and schaw tham whow yie haiff fallin throw weaknes, bot be God his powar ar riffin againe; and thair, be publick not and witnes takin, frie yourselues from that subscription, and will the sam to be delet, renouncing and detesting it planlie, and thereafter publictlie in your sermons and be your declaration and retractation in wryt presented to the haill Kirk, and fathfull manifest the sam. Let tham do with stipend, benefice, and lyff itself what they list, yie will stik be Chryft, wha knawes what ye haiff neid of, and will pro- uide for yow sufficientlie, yie serving him in this lyff, and bring yow heirefter to his glorie in the lyff euerlasting. The quhilk that yie may do, and thereafter constantlie stand vnto the end, I sall ernstlie call to God for yow, to assist yow with his strong and almightie sprit for the glorie of his awin name, the reparation of the grait offence and sklander of his Kirk, and your ioyfull receaving again in the number of Chryfts warioures and citiciners of his Kingdome, and Capteanes of his armie, with whome fechting lawfullie in suffering heir, with him we salbe crownit with immortall glorie in the heavines whar he leives and ringes with his father for euer.

This Letter, with the conchlussions and arguments befor mentioned send hame, and going abrod, did mikle confort the constant, and crab the enemie. Twa of our students in Theologie for copeing therof, and sending to breithring; war feari to flie, and com to me to Bervik, Mr James Robertstone, a verie guid brother, now minister of Dondie, and Mr Jhone Caldcleuche, whom I receavit gladlie, and wha efter certean moneths abyding with me at Bervik, we past southe togidder to Londone. Also an Wilyeam Erde, an extraordinar witnes steired vpe be God; wha being a masone of his craft till he was past twentie yeirs and married, lernit first of his wyff to reid Einglis, and taken with delyt of letters he himself studeit the Latin, Greik, but specialie the Hebrew langage, sa that he haid his Byble als hamlie to him in Hebrew as anie vther langage: The quhilk being knawin to the Kirk, and the giftes he haid besyde, bathe of knowlage and vtterence of diuinitie, he was maid to leaue his handie craft and tak him heallie till attend vpon the Collage and exerceis, whar he profited sa that within few yeirs that he was callit and placed

in the Ministerie at the Kirk of St Cuthberts, vnder the Castell wall of Edinbruche, and is now a notable man for vprightnes and grait lerning and reiding. This brother for iust feir cam away also, and abaid with me a space in Bervik. The cause of his feir was the apprehending of his fellow laborar, a graue and godlie brother, Mr Nicol Dalglaishe, keiping of him in clos preffone and putting him till ane effaife, of ernest and deliberat purpose to haiff execut him as a trator, onlie for the fight of a certean letter com from Mr Walter Balcanquall to his wyff, bot the faife wald nocht fyll him, wherat the Court was verie crabbit. That worthie brother, and now ancient father in the Kirk, was verie euill handlit, and stude wonderfull constant.

That sam wintar to thir hard newes from our awin countrey be northe, cam vnto ws far harder newes from southe out of Londone, of the departour of Mr James Lawfone ther; wha for giftes and estimation was cheiff amangs the ministerie: For, efter my vncle Mr Andro, with the said Mr James and certean vther of the breithring, haid in the monethe of July visited the Vniuersities of Oxfurd and Cambridge, and conferrit with the most godlie and lernit ther, retournit againe till Londone, partlie throw his trauell and alteration of the eare, bot chieflie for the causes twitched befor of the behauiour of some of his awin flock, wha haid subscryvit a Letter* calling tham wolffes and hyrlings, Mr James, being a melancholian of constitution, falls in a heauie diseafe quhilk resolued in a melancolius dysenterie, quhilk be na meanes of medecin (whowbeit he haid ther a number of maist lerned and godlie) could be cured, bot efter dyvers monethes seiknes he died, speiking till his vtter houre maist holilie to Gods glorie, and comfortablie till all the heirars; bot his deathe, and speitches, quhilk were manie and notable, I leaue to tham wha war present. Bot verelie this was a grait los, and disharting amangs ws, and haid vndone diuers of ws, giff God by his word and spreit of consolation haid nocht vphaldin ws. His wyff (whom for hir rare and maist sweit giftes of knowlage, deuotion, tender and maist zealus loue towards God, his seruants and all that loued the Lord Jesus Chryst, I can nocht of dewtie and conscience bot mak mention of, for a happie memorie to the posteritie,) was in readines to go to him, and cam to Bervik euen about the tyme of tha dolorus newes, wharof she knew na thing till she was by a convoy brought bak again to that maist godlie and comfortable hous to all the seruands of God, Huttonhall. Bot, as euer persone in that esteat, sche kythed the fruicts of trew Christianitie, nocht

* The copie of this Letter is amangs my scoralles.

onlie at that tyme, bot all the dayes of hir lyff to hir death, leiving as a trew weidow and relict of sic a housband, in fasting, prayer, meditation and exercise of the warks of mercie and loue, instructing the ignorant, sweitlie admonishing the offendars, conforting the afflicted, visiting the seik and diseased in body or mynd, and perseuering in prayer with tham vnto the end: sa that hir refreshings and pastyme was to tak peanes in these exerciseis. Thus sche leived in Edinbruche sevin or aucht yeir efter our retourn, a remarkable mirroure of godlie weidowheid, and died with als grait mean and missing of the godlie in all degries, namlie the pure, as anie woman that euer I knew. Sche was my speciall acquaintance and confort in Chryst from the deathe of hir housband to hir lyves end.

My wyff was at the sam tyme grait with chyld neir hir birthe, and heiring of Mr James deathe, wha by the comoun and publict respect was to hir in affection a father, brought vpe daylie in his hous and companie with his wyff, sche doolit and bursted sa, I being in Newcastle with the Lords, that they war all in grait fear sche sould haiff parted with her birthe. Amangs whom a godlie suddart, named Francis Goodwin, conforting hir, sayes, "Tak heid what yow do, Mistres Meluin, that yow becom nocht an vnnatural murderar of that quhilk is in your bellie, quhilk by appeirance is a man chyld; and yow knaw nocht if God may mak him to supplie a place in his churche againe." Within a monethe thereafter sche was lichtar of a man chyld indeid, whom, be imitation of Iosephe, I callit Ephraim, because God haid maid me fructfull in a strange land; praying God of his grace, nocht regarding my sinnes and vnthankfulness, to mak anie mean instrument in his Kirk. I can nocht expres the cair, kyndnes, and tender affection quhilk God kindlit in the harts of that peiple towards me in behalff of my wyff and chyld: For certean I am, if all hir frinds and myn in Scotland haid bein about hir, it was nocht in thair powar to haiff vsed hir sa cairfullie, lowinglie, tenderlie, and diligatlie; and samlie, I war maist ingrat if I sould forget my guid, godlie, and maist courteous Lady, my Lady Wedrington, wha wated on mair cairfullie then the maidwyff, and receavit him from the wombe in hir awin skirt, and finding him nocht liulie, maid hast to the fyre, and thrusting in her curschar, brunt it, and helde to his naisthrilles, wherby he quicned and kythed signes of lyff. This I sa particularlie sett down, partlie till extoll the cair and providence of God towards me, and partlie to moue the chyld to sett himselff to the knowlage and service of that God wha thus brought him from the wombe. He was born the 15 day of Januar, in the yeir 1584.

About the middes of Februar, efter a grait humiliation and fast for all thir causses, and confort of the holie communion keipit at Newcastle, the noble men, partlie because they perceavit that thair lying neir the Border indangerit thair frinds, and partlie at the desyre of hir Maiestie, past southe, and efter they haid remanit about a monethe in Northwitche, they cam to Londone; and I returning to Bervik, as my calling requyrit, preparit my wyff and companie, and followed to Londone be water.

My guid Lady Wedringtoun wald neids detein my young sone, and haiff him in plege till my retourning, wha lykwayes, with our vther maist cairfull and lowing frinds in Chryft, maid guid provision for our voyage. Mr Walter Balcanquall cam down from Londone, and fending for his Wyff, went in company with ws. We war in nomber about twoll persones passingers inbarkit about the beginning of Merche, bot be contrarie windes, with grait fascherie and seiknes, war put in in Tinmouthe, whar we ley sax dayes, and again lainching furthe vpon the fourt day we arryvit at Londone, whar meitting with my Vncle and his companie, we war nocht a lytle conforted.

1585.—A lytle efter the noble men cam to Londone, and I entered againe to my awin charge, mikle helped and incuragit be my Vncle, whom the noble men drew to tham, and maid him thair domestic. Our tentationes then war verie grait, for be Ambassatour efter Ambassatour fend to hir Maiestie, first we war callit a grait stope bak from our frinds, quhilk maid tham and ws bathe to tyne hart and almaist dispear; bot syne it was earnestlie suted that we sould be put out of Eingland, and manie promyses maid for that effect. Sa that indeid we luiked for na thing bot to be put from Eingland as Scotland; bot the Lord our God haid heirin a guid wark in drawing ws neirar and neirar vnto him, and making ws know that he was to wourk that wark himself for his awin glorie. And therfor, first in the simmer he fend a Pest, quhilk past throw the principall Townes, and raget till almaist vtter vastation in the Townes of Edinbruche, St. Andros, St. Jhonstoun, and Dondie, in sic fort that the comoun clamer of the peiple was against the Court. With this sic vtragijs tyrannie was vfit be Arran and his licentius, proude, impudent Lady, that all esteates mislykit and weiried at the sam. Thus God prepared the peiple at hame that simmer; and at the heruest, togidder with the raging pestilence increffing mair and mair, namlie in Edinbruche, the Lord fend sic tempest of wather and rean, that all began to cry, the Lords hand wald nocht stey vnto the tyme the ministers of God and noble men war brought hame againe. The quhilk

when our frinds perceavit, they maid ws aduertifment, bot the difficultatē was in purchaffing of licence, quhilk our vnfrinds, confederates with Arran, wald nocht suffer to be granted, till God prouydit in lyk maner a motiue for that, to wit, the slauchtar of the Lord Russell, Warden, at a day of Trewes, vpon the Bordour. The quhilk, for all excuses could be maid, crabit sa the Quein that sche licenced our noble men ioyned with the Hamiltones to return to thair frinds in Scotland. And sa efter a verie ernest exerceise of humilia-tion, kelpit be our haill companie at Westminster, wharin manie teares war powred out befor the Lord, and the hartes of all weill prepared, about the be-ginning of October, the Erles of Angus and Mar, with the Maistir of Glames, and thair companies, past from Londone, and with thame my Vncle Mr An-dro, Mr Patrik Galloway, and Mr Walter Balcanquall, wha coming to the Bordour, the Lord Hamilton and those that war at Bervik cam to tham; and as they enterit in the countrey, ther resorted vnto tham without deley the haill Bordours est and wast, conducted by thair Lords of Hume, Boduell, and Maxuell, and merching fordwart with diligence cam to St. Ninians Kirk, a myll from Sterling vpon the first day of Nouember, and ther camped to the number of ten thousand horfmen. In this mean tyme, proclamationes with all diligence was send athort the countrey, and double this number war con-veinit within the town of Stirling, but nocht halff sa resolut and weill hartet to feght in the quarrell as our men war. Sa, to be sehort, on the morn soone be brak of day they vnbesett the town, and with grait quietnes and vnresist-able courage ministred be God, scaled and clam ower the walles. A lytle re-sistance was maid be Captean James and Coronell Stewart be the space of twa houres, bot seing the courage of the vther they schrank bak, and reteiring, gaiff libertie to all to enter and win the town. Captean James haiffing in his poutche the key of the brig, fled away that gett incontinent; the rest, viz. Montrose, Craford, Glencarn, Aroll, and Colonell Steward reteired to the Cas-tell, whar the King was; but our folks persuing hatlie, cam all to the Castell hill, and clos vnder foreynout of the blokhous planted thair standdars and campe.

The King perceaving that he was nocht able to keipe the castell, and know-ing that the peiples affection was towards these noble men and ministers, re-solued to Parliament, and send furthe vnto our Lords the Secretar and Justice Clark, requyring of tham, first, That his lyff, honour, and esteat might be pre-seruit: Secondlie, That the liues of Montrose, Craford, and Coronell Steward sould be sparit: Thridlie, That all maters sould be transacted peacablie. And

vpon these conditiones offerit himselff to be governed be thair advys and counsell in tyme coming.

The noble men answered to the Kings messengers, That for the first, the God of Heavin knew that they haid neuer anie vther intention then to preserue his Maiesties persone, estat, and dignitie; and to delyver his Maiestie from the handes of sic, wha vnder pretext of his name and authoritie, had so creuallie opprest the Kirk and Comoun weill, and haid exponed to danger bathe his Maiesties lyff and croun: That haiffing the feir of God befor thair eis, they war com to do his Maiestie all dewtie and service, and to schaw thamselues fathfull and obedient subiects, as they haid done of befor; exposing thamselues to the violence of sic as befor tyme faught with his mother against him with displeyd baner, to depryue him of his estat and honour, wha nochtwithstanding haid bein of leat, at least thair successours in that cause, admitted to the handling of all his effeares.

As to the second, seing the persones befor named, whase liues war desyrit to be sparit, haid troublet the haill countrey, and bein instruments of sic confusion as the lyk haid nocht bein hard nor sein in Scotland, they could do na les for his Maiesties honour, and affection they bure to thair countrey, then seik the meanes wharby they might be put in the hands of Justice, to be vsed as they haid demerit.

As to the thride, they thamselues declarit to the King, that they maid humble supplication to his Hienes, that he himselffould tak ordour and sie all things to pas, and be wrought pacible in an opportune and convenient tyme to the grait contentment of all his guid subiects; and for that effect promised all ayde and assistance: protesting that they approched nocht to his Maiestie in armes, and with sic companies, bot be constraint for saueing of thair lyues and leivings from the tyrannie of sic as fought thair ruine and wtter wrak.

The Kings Messengers being departed, the noble men send in lyk maner vnto the King, requyring of his Maiestie thrie things:

First, that the King should giff his consent to reform the corruptionnes and abusses that war crouppen within the Kirk and Comoun weill, be the euill government of tham wha haid abbusit his authoritie; and therfor he wald allow as lawfull and guid service thair proceedinges in seiking the said reformation, and for that cause that his Maiestie wald subscriue the schort declaration quhilk they haid formed of thair cause; and that for thair graitter assurance, that the straintes and Castells quhilk the troublers of the estat haid in thair handes should be delyuered vnto tham, to be keipit be sic as the Estattes of the

Realme thought meit.—Secondlie, that the said troublers of the Esteat sould be giffen in thair keiping, to be presented to Justice; and—Last, that the Kings Gard might be changit, and an vther chofin of fathfull, modest and sobre men, vnder sic a Captean and Commander as the noble men sould nam.

All these things war granted. The Lord Hamilton maid Captean of Dumbartan; the Lard of Cowdounknowes of Edinbruche, and Stirling restored to the Erle of Mar; and the Maister of Glames maid Captean of the Garde. In end a parliament was proclaimed to be haldin at Linlithgow the tent of December following for restoring again of noble men, ministers and all.

The King receavit all the noble men in fawour, and granted tham what they wald ask for ther particular. Bot concerning the maters of the Kirk, that twitched his honour sa, that he wald nocht be controlled therin, nor grant to na thing bot efter his pleasour, and sa tuk vpe a heiche humor against all the guid breithring, partlie because he perceavit that the noble men war nocht verie earnest in tha maters, getting their awin turnes done, as indeid, (except the guid Erle of Angus, to whase hart it was a continowall grieff that he could nocht get concurrence), ther was lytle or small cear amangs tham therof, for all the woves and fair promises maid to God and his servants, the quhilk the Lord in mercie mak them to tak till hart in tyme and repent, befor the last come, quhilk can nocht, in his iust iudgment, bot be mair feirfull nor the first; partlie because he estimed the Kirk to be the cheiff cause of his controlment in his proceedings first and last, the discipline wharof he could na wayes lyk, ex metu Herodiano et Jeroboamino.

About the end of Nouember, warning was maid according to the ordour of the Kirk be the last Moderator, athort the Countrey to the breithring, to convein in Generall Assemblie, conform to custome befor the Parliament at Dumfermling, na vther meit town being frie of the Pest. The breithring frequentlie furthe of all partes resorting thither, the portes of the town war clost vpon tham be the Provest for the tyme, the Lard of Pitfirren, alleaging he haid the Kings expres command sa to do. Therfor the breithring, comending that wrang to God the righteous iudge, convenit sa monie as might in the fields, and conforting themselues mutualie in God, apointed to meit in Linlithgow a certean dayes befor the Parliament. Bot God within few yeirs peyit that Lard and Provest his hyre for that piece of service, when for the balding out of his servantes from keiping his assemblie in that town, he maid his awin hous to spew him out. For a day in the morning he was fund fallen out of a window of his awin hous of Pitfirren, thrie or four hous hight, wither be a me-

lancolius dispear casting himself, or be the violence of vnkynd ghafts ludgit within, God knawes, for being taken vpe his speitche was nocht sa sensible as to declar it, bot within few hours efter deit.

The newes of the taking of Stirling was at the Court of Eingland and in Londone within aught and fourtie houres ; for it being done on Tyfday in the morning, on the Furisday thereafter Mr Robert Bowes tauld ws, and on the Fredday it was comoun in the mouthes of all Londone. At the quhilk we graithimlie reioyng in the foueran guidnes and mercie of our God, and resorting togidder to steir ws vpe mutuale to thankfulnes ; sa with all convenient diligence we maid for the iorney* hame ower, in the quhilk as in going, sa in returning we fund the bountifull and gratius hand of our God with ws, sa that we haid occasion diuers tymes to sing vnto the praise of our God that 126 Psalme, with manie ma, but namlie at our coming to Anwik on the second Sabathe of our iorney. Ther we rested, and war called to dinner be S^r Jhone Fostar, Lord Warden, wha, at mides of dinner, began bathe to glorifie God in recompting what he haid wrought already, and to prophecie concerning the stay of foull wather and of the pestilence, whowfone all the ministers of God war brought ham againe, as indeid it was marked and found within a monethe, that we war estonished to heir the mouthe of a wardlie ciuill man sa opened to speak out the wounderfull warkes and prafes of God, wrought for ws. We war in companie a nine or ten horses, and fand him the gratius God of the land in retourning, as we fund him of the fies in our passage southwart.

Coming in Scotland, I left my wyff, weirie of sa lang a iorney, to rest at Hutonhall, in companie with the relict of Mr James Lawfone, guid, sweit and godlie Janet Guthrie, and with Mr Robert Durie tuk iorney to Linlithgow to the parliament, swalleing vpe be hope, inquenchable ioy of reformation of all things amis, and grait welcoming with manie guid morrowes. But as at our going out of the countrey, we knew nor saw na thing that might rease ws in anie grait hope of prouision or confort, and yit by the guid prouidence of our God, we fand far beyond expectation, sa be the contrar, at our retourning, loking for all guid and comfortable, we fund na thing les.

For first, ryding from Hadington to Smeton, reposing on our gyde, we went fordwart, whowbeit vnder night far, bot when we war in graitteft danger of coll pittes and finks, the darknes was sa grait, that our gyd knew nocht whar

* My indiuiduus comes sen fyne, and maist sure and fathfull brother and frind, Mr Robert Dury, was with me, wha haid a monethe or twa of befor com from the Rotchell to London to ws.

he was, nor whow to gyde, sa that iff God haid nocht gydet ws, we haid bein lyk Thales, wha compased the erthe, and died in a draw well at his awin dur. When we haid spent a guid part of the night, at last ane of our hors rashed on his nes vpon a geuill of a hous, bot wither it was hous, or stak, or heuche, we knew nocht, nather saw hors or man, na nocht our awin finger end, till ane lightand down grapes ellanges, and finds a dur, and chapping we gat sum folks that tauld ws we war in Trenent, fra the quhilk conducing a gyde, with a lantern knit to his hors teall to schaw ws the way, with grait fascherie throw the Coll Hors Gett we cam to Smeton. On the morn we maid haft, and coming to Lestarik, difuned, and about alleavin hours cam ryding in at the Water Gett of the Abbay, vpe throw the Canow Gett, and red in at the Nether bow, throw the grait streit of Edinbruche to the Waft Port, in all the quhilk way we saw nocht thrie perfonas, sa that I miskend Edinbruche, and almost forgot that euer I haid sein sic a town. About evein we cam to Lithgow, to a number of heauie and greived breither, and a miserable vyll preffone, the lyk wharof I was neuer in all my dayes.

The occasion of the breithrings greiff was, that they war out of hope to gett anie thing vndone at that Parliament, quhilk was done at the Parliament of the 1584; and that because the King haid sett himselff dispytfullie against the Kirk, and these in speciall wha haid bein with the Lords, namlie my vncl Mr Andro, wha haid bein verie quik and plean with the King diuers dayes. And as for the noble men, they requyred that, first, they might be sattelit in thair roumes, and syne wald do aneuche; bot it was tauld them, that that wald bathe weaken and scham tham and thair cause with God and man. Yit in effect the guid breithring war left and deserted be tham, and behoued to bear thair reproches that wald do na thing for Chryft. But by this, a heavier cause of greiff was giffen be a bitter invention that Mr Crag maid against ws befor the King and haill Lords of Parliament, steired vpe, as he alleadgit, be a fermont that James Gipsone haid maid, in the pulpit of Edinbruche, against the subscryving ministers, of whom Mr Crag was the cheiff, sa that ther was the seid of a feirfull schisme, giff God, be the meanes of patient and wyse breithring, haid nocht born down the saming at the nixt Assemblie. To-gidder with this, the thrang of the town was sa grait, that we haid na confort of meat, drink, or ludging, bot sa euill and miserable, and therwith sa extream deir, that we war rather brought from wealthe, ease and libertie, and cast in a wretched foull preffone, nor from exyll till our natue countrey. Yit the conscience of our cause and service of Chryft vpheld ws, and maid ws

to keipe togidder, in a deceyit hous, that nather helde out wind nor weit, with confort furnest be the mightie confortar, the space of ten dayes or fyftein, till the Parliament endit; efter the quhilk also I was confreanit to tarie vther ten, partlie to gett our Letters of Restitution exped, and partlie for my hors, whom, for want of stabling, the first night I foundert in bathe the twa former feit, to my grait los.

Efter diuers hatt, rouche, and maist scharpe reasonings, haid betwix the King and my vncle Mr Andro, in end the King defyrit ws to giff in in wrait what we haid to say againt his Actes of Parliament maid in anno 1584. Vpon the quhilk we formed and gaiff in to his Maiestie thir Animaduerfiones following :

Animaduerfions of offences conceaued vpon the Actes of Parliament maid in the yeir 1584, in the monethe of May, presented be the Commissioners of the Kirk to the Kings Maiestie at the Parliament of Linlithgow in December, 1585.

In the First Act it is thought a grait impearing of the libertie of the trew Kirk, in sa far as na thing therby is granted to the sam, bot the libertie of preatching and ministratioun of sacraments, seing the powar of binding and lowfing, quhilk is called the powar of the Keyes of the kingdom of heavin, consistes nocht onlie in these poincts, bot also in iudgment, iurisdiction, and remouing of offences out of the Kirk of God, and excommunication to be pronounced againt the disobedient be tham that ar office bearers within the sam : And sa the haill discipline is left out. And this act restrictes the libertie granted be vther Actes of Parliament of befor concerning discipline and correction of maners, quhilk war establisht be a law in the first yeir of your Maiesties reing. Our warrands of the Word of God for this part of the libertie of the Kirk, we ar to bring furthe when your Maiestie pleas.

As concerning the Second Act, the narration therof apeires to be sklanders againt sum of the ministerie, quhilk we wald wis to be reformed, or wther wayes conceaued, except the treuthe therof war verified. And, as to the substance of the act itself, it attributes vnto your Maiestie a souerane powar of iudgment, nocht onlie vpon the persones of all your subiects, but also in all maters, wherin they, or anie of them salbe apprehendit, summoned, or chargit, &c. Quhilk appeirs to be verie strange, the lyk wharof we heir nocht to haiff bein practisid in anie christian comounwelthe, and can nocht stand with the Word of God. For, although the persones of men ar subiect to your Maiestie and ciuill iudges, when they offend againt your lawes, yit in maters mere ecclesiasticall, and concerning conscience, na christian prince can iustlie clame, nor euer clamit, to himself sic powar to iudge, seing the prince in that behalf is bot a member of the Kirk, and Jesus Chryst onlie the Head, wha onlie hes powar to giff lawes in maters of conscience. And sa said the godlie Ambrose, "Imperator bonus intra ecclesiam non supra ecclesiam est." And to confound the Jurisdictiones ciuill and ecclesiasticall is that thing wherin all men of guid iudgment haiff iustlie fund fault with the Pape of Rome, wha clamed to himself the powar of bothe the swords, quhilk is als grait a fault to a ciuill magistrat till acclam or vsurpe, and specialie to iudge vpon the doctrine, er-

roure, and heresies, he nocht being placed in ecclesiasticall function to interpret the Scriptures. The warrands heirof out of the Word of God we ar lykwayes readie to bring furthe.

Anent the Thrid Act, it appeires to be obscure, bot yit the effect therof to tend to this, That nane desyre alteration of the form or custome of the conveyeing of the Esteates in Parliament as sum hes sought the sam to be innovat. Sir, we vnderstand that the ancient libertie of the said Thrie Esteates is louable and ancient ; bot lykwayes it is of treuth that amangs vther corruptionnes that war in tym of papistrie, the ecclesiasticall estate was corrupted, and apointed to be of sic persones wha haid na lawfull function in the Kirk of God, and specialie aught nocht to haiff place, religion being reformed within this realme ; we mein of Bischopes, Abbots, and sic lyk Popishe Prelacies, in consideration that be Actes of Parliament maid of befor, all authoritie and iurisdiction of the Pape of Rome, and of vthers flowing from him, nocht aggrieable to the Word of God, is abolished within this realme. Therfor, we think in our conscience, and haiff oft futed it of your Maiestie, that nane should vot in Parliament in nam of the estate of the Kirk bot they that haiff thair calling of God, and ar constitut in ecclesiasticall office and function according to his Word, and therfor discreit Commiffionars, of the maist lernit bathe in the law of God and of the countrey, being of the function of the ministerie or elders of the Kirk to represent that estate, at whafe mounthe the law aught to be requyrit, namlie in ecclisiasticall maters ; and it is nocht the grait rents or promotion to grait benefices, nor yit the dignitie of kinred or blood, that caries with it all knowlage or iudgment, bot vther men, wha ar coumpted of inferiour rank to the iudgment of the warld, may preveall therin. And ther is na inconvenient, that Commiffionars may be send fra the Kirk representing the thrid estate, alswell as from the burrowes, to haiff vott in parliament. Therfor we humblie desyre your Maiestie to declar the said act, and deny nocht vnto ws that libertie that Gods Word and the lawes of the countrey maid of befor, and sequitie and reassone in this behalff craues.

As concerning the Fourt Act, the tytyle therof is discharging all iurisdictiones and iudgments nocht approued be Parliament, and all assemblies and conventionnes without your Maiesties speciall licens and commandiment. And, in the narrative, it appeires there is a sklanderus report reafed vpon the Kirk and office bearers within the sam, for vsing certean iurisdictiones nocht approued be the lawes of the realm, and alleaging ane Act maid in the dayes of your Hienes grandfyr, that all the lieges aucht to be rewled be the comoun lawes of the realm, and be na vther lawes. And, therfor, the said act discharges all iudgments and iurisdictiones, spirituall or temporall, accustomed to be vsed thir xxv. yeirs bypast, nocht approued be your Hienes and Esteats in Parliament, with thretning of execution vpon all persones that vles or obeyes the sam, as vsurpers and contemners of your Hienes authoritie, and for convocation of your Hienes lieges. Sir, we maist humblie crane your Hienes mynd to be farder declared heirin, for it appeires to ws to be verie strange, and a thing that can nocht stand with the libertie granted be Jesus Chryft to his Kirk, and tham that bear function and office within the sam. And, first, as to the Act of King James the Fourt, your Hienes grandfyr, we say, that the sam act appeires pleantie to mein of the ciuill iurisdiction, quhilk he and his predeceffours and successeffours may clam within this realme be thair Royall powar, and nocht of the ecclesiasticall iurisdiction ; for that law was maid against tham of the Ylles, that vsed the King of Denmarks lawes in ciuill maters ; and, in your grandsyrs dayes, ther was an vther ecclesiasticall iurisdiction within this realme, efter the maner of Papistrie, vsed be tham that war called Kirkmen, vnto the days of reformation of religion, as hes bein vsed continualie sen that tyme, with quhilk na fault was fund. And it is of treuthe that ther is a spirituall iurisdiction granted to the Kirk of God be his Werd, (quhilk makes na derogation to the iurisdiction of erthlie princes,) wherof the office bearers within the Kirk in this realm hes bein in peaceable possession and vse

thir xxiiij. yeirs bypast with the mair, wherof followed na trouble, bot grait quietnes to the Kirk and Comounwelthe. And ther hes bein mair trouble in the ecclesiasticall esteat within thir twa yeirs last bypast, nor euer was sen the religion was reformed within this countrey. Allwayes we offer us to prone, be guid warrands of the Word of God, that it is lawfull to the ecclesiasticall esteat to convocat Assemblies, and to hauld the sam, and till apoint an ordour, place, and tyme, for conveying of the sam, to treat vpon sic maters as concernes the Kirks effeares, quhilk na wayes impairs your Maiesties ciuill and royal iurisdiction, bot rather fortifies and decorates the sam. Nocht denying, in the mean tyme, bot it is lawfull to your Maiestie and Esteates, when anie extraordinar necessitie fall requyre, to call the members and office bearers within the Kirk in few or graittr number, and cause tham be conveyed to resolue vpon sic things as concernes thair esteat, and necessitie of the tyme. And fordar, concerning the Generall Assemblies of the Kirk, ther is an Act in the first yeir of your Hienes reing, ratefeing the authoritie therof, and decerning appellationes to be deuoluit therto, as to the last iudgment of maters concerning the Kirk. The sam argument we vse concerning vther assemblies, alsweill particular, and of the Presbyteries, as provinciall, be the paritie of reasone and guid grounds of the Word of God, quhilk we offer us to schaw. Beseikand your Maiestie to reform, or repear and qualasie this act according therto; for, if it fall stand in the form that it is, nocht onlie conventiones for discipline, bot also for heiring of the Word, wilbe thereby dischargit.

As to the Fyft Act, we allow weill with our hartes, that all they that ar planted in the function of the ministrie, if they commit anie offence worthie of deprivation, they be depriuit bathe of thair functiones and reuenues, quhilk they posses for vsing the sam. Bot, to mak exception of persones, that they quhilk haiff vott in Parliament fall nocht be controllit in that behalf, nor the lyk iudgment execut vpon tham, we can nocht vnderstand whow that can agrie with reasone and guid lawes, seing we ar able to verifie the maist part of tham in that esteat to be mair sklanderus, and wordy to be deprived bathe of thair function and benefice than anie vther. And, as to the votting in Parliament, who they aucht to be that sould haiff place ther, we haiff declarit our iudgment of befor. Therfor, this act appeires to mak exception of persones, quhilk can nocht weill stand be the law of God or man. As to the causes of deprivation, it requyres also a conference, quhilk war ower lang now to put in wrait to your Maiestie. Therfor pleise your Hienes also till advys better heirvpon and qualasie the sam.

Now, for the Saxt Act, the dytter therof apeires to be verie cairfull that ministers fall avais vpon thair function and office, and fall vse na vther function, iudgment, or office, that may abstract tham therfra. Giff it be simplie meined, the act is verie guid. Bot, with your Maiesties licens, they ar verie far in the wrang to your Hienes that wald burding yow with all function and iurisdiction bathe in ciuill and ecclesiasticall maters, being bot a persone, and mikle les able to discharge, nor a simple minister of a kirk to discharge his cure. And, fordar, seing the sam acte, and vther actes of this Parliament, attributes iurisdiction to Bischopes over manie kirks, and to be iudges in ecclesiasticall causes also, they ar far mair vnmeit to discharge themselves therof nor a simple minister that hes onlie a flock or kirk, and, peradventure, an colleg with him in the sam. And, fordar, in sa far as the ecclesiasticall esteat is an of the Thrie Esteates in Parliament, and as we ar able to proue the office bearers and ministers in the Kirk aught to represent the said esteat, it can nocht weill stand that all indicators sould be taken from tham, seing it is the supream iudicator in this realme, wherin bathe ciuill and criminall causes ar decydit; and, therfor, to tak away this iudgment from tham that ar of the ecclesiasticall function it is verie hard, and can nocht weill stand

with the libertie granted to the Kirk of ancient tyme. As to the vther ciuill iudgments that may abstract minifters from their cure, we think they aucht nocht to mell therwithe bot fa far as they ar called lawfullie by the Prince, and ar able to difcharge the fam.*

Paffing ower the reft of the Actes, as nocht pertaining to the Kirk, till we com to the thretteint, in the quhilk the firft yeir fruits of all benefices is decernit to be takin to your Hienes vfe and your Gard, na prouifion being maid for the minifters that fernes whar the benefice lyes; and the firft yeirs fruits war neuer crauit within prelacies befor this Act. And alfo a grait yeirlye taxation is leyd vpon the benefices, as appeires, bathe grait and fmall, befides the thrids. Remedie wald therfor be prouydit be your Maieftie whow the Kirks may be ferued fufficientlie, and the minifters nocht difappointed of their ftipends; for the reueneus of the Kirk ar already fa diminifhed, that altho new impositions be nocht leyd therevpon, it is difficill to keipe anie ordour within the Kirk, quhilk mikle mair falbe impoffible if they be farder diminifhit. And as to the Munks portiones, it wald be a godlie ordinance to your Maieftie till apoint the fam, or els a guid part therof, for burfares in Collages, as fum tyme it was proponit and halffie grantit.

So, paffing to the Twentie Act: The fam giffes commiffion to Patrik, called Archbifchope of St Andros, and vther bifchopes, or fic as your Maieftie fall constitut iudges in ecclefiastical cauffes, nocht fpecifeing of what eftat they fould be, ecclefiastical or ciuill; and ficlyk mention is maid of fum Commiffionars in the fext act, to quhilk Commiffionars powar is granted to put ordour to all maters and cauffes ecclefiastical, vifit the kirks and ftat of the miniftrie, reform collages, receane prefentationes, and they onlie giff collationnes vpon benefices; and that Commiffiones fould be extendit heirvpon, under your Hienes Grait Seall, conform to that quhilk diuerfe Commiffiones ar directe, with powar to Bifchopes alleanerlie in their awin perfones, without anie affeffours or affiftars, and, namlie to the Archbifchope of St Andros, within his hail diocese, or to anie his deputies and commiffionars vnder him; with powar alfo to depofe minifters, quhilk is nocht contained in the act, and lykwayes to place and difplace maifters of Collages, attoure the tennour of the act. Sir, to fpeak our consciences planlie concerning this act, we fuppose your Maieftie be of guid mynde that the fam fall continow na langer nor this prefent Parliament, bot fall allutterlie be difcharget; for fa it is contained in the act itfelf, in the end therof, in expres termes, wharbe we think your Maieftie and Efteates war of mynd it fould nocht continow when it was firft maid.

And, indeid, giff it fould continow, manie and grait inconvenients fould of neceffitie follow to the Kirk of Jesus Chryft and eftat therof. For, firft, to deuolue that powar in a manes hand, altho he wer neuer fa wyfe, lerned, and godlie, to do all things in the Kirk at his awin pleasure and authoritie, be himfelf allanerlie, or his deputs, takes away that libertie and guid ordour quhilk the Sprit of God, be the mouthe of Paull, willes to be in the Kirk, and wharof we haiff manie vther warrands into Gods Word; for it apertaines to the ecclefiastical Senat, and nocht to anie a man to do thofe things. Nather is it a ciuill thing, and to be committed to a ciuill magistrat, or to whome they pleife, to govern the Hous of God, quhilk is his Kirk, and can haiff na exemple of anie vn-corrump age or perfone. Therfor, we fuppon your Maieftie will clam no fordar to the fam, nor yit fuffer fic men to abufe the Kirk in that fort. And, as to vther iudges to be constitut in ecclefiastical cauffes be your Maieftie, nocht fpecifeing of what eftat they fould be, ciuill or ecclefiastik, that is indeid till vfe the powar of bathe the fworda, quhilk all men of guid iudgment hes damnit in the Pape. Sir, we ceas to mak fordar difcoursie vpon this act, or to declar the qualities of tham

* Notandum, That Mr Robert Pont-penned this Animaduerfion, and wald haiff it thus in, by the iudgment of my vncle Mr Andro, myne, and others; wha haid bein vpon the Seffion, and is of opinion yit that sa is lawfull.

to whom sic commissiounes ar giften, because we suppose your Maiestie will willinglie reforme and abrogat alluterlie that act.

Asent the Acts nocht imprented.

SIR, We find amangs these Acts not imprented, the Act annulling the excommunication of Mr Robert Mongumery, wherein your Maiestie takes authoritie with your Esteates in Parliament, to mell with that thing quhilk can haiff na exemple that anie prince euer melled with sen the first planting of the religion of Jesus Chryst. To pronounce excommunication vpon impenitent finners, or to absolue tham therfra, or to decern the saming effectuell, or nocht effectuell, can na mair pertain to prince, or anie ciuill magistrat, nor to preatche the Word of God, and ministrat Sacraments, for they are bathe in lyk maner committed be Chryst, our Maister, to the trew office bearers within his Kirk, when, as he said, Dic ecclesiæ, &c. Therfor, amangs all vther things, we can nocht meruell a lytle wha sould be sa bauld to put in your Maiesties head till vsurpe that powar, or mell therwith, seing, for the lyk fact, Vzzia, the King of Juda, was sa terrible plagget, and his hail land schaken. God forgiff tham that wald sa ieopard your Hienes without respect of conscience, or the feir of God. We besek your Maiestie to reuok this, and mell na fordar therwith, as a thing nocht pertaining to your office, or anie ciuill magistrat.

Ther is an vther act amangs the nocht imprented concerning the payment of the ministers stipends, of the quhilk we can speak na thing, because we want the copie of it; besekand your Maiestie to giff commandment to the Clark of Registar that we may haiff, and giff our reasones in against it giff neid beis.

The Supplications.

SIR, We haiff, in the feir of God, at your Maiesties command, as schortnes of tyme wald suffer, giften our animaduersiones vpon the lait actes of Parliament, May 1584, besekand your Maiestie to bear with our language, if in anie part it be nocht sa perfytted and courtlie as some men wald wis, for we tend onlie vnto the end of these things wherof we war in conference with your Grace, to open tham vpe simplie and planlie; and to speak the treuthe in our conscience, (for it is nocht our dewtie to dissemble with your Grace,) when we haiff perused and read these actes ower and ower againe, sa diligentlie as we can, we can nocht think in our iudgment whow the sam can stand as they ar formed, or whow anie interpretation that can be maid thervpone, vnles it was to contain contradiction, quhilk is an vncomlie thing in making or setting out of lawes; for the law itself sayes, "They that may speak planlie in making of lawes, contracts, or anie sic thing, and speaks obscurlie and ambigiuillie, sic contracts and lawes ar to be expoued against the maker or former thereof, 'quia potuerant apertius dicere.'" Therfor sawing the honors of your Maiestie and your Esteates, we think it mair comlie to place new, reformed, and plean lawes in ther room, nor till interpret these quhilk can nocht be weil interpret in anie guid fence. We trust your Maiestie will tak this our simple meining in a good part, and do that quhilk is maist meit according therto. The Lord grant your Maiestie the sprit of trew and vpright iudgment. AMEN.

There is a thing fordar, quhilk in maist humble maner we craue of your Maiestie, that it be prouydit be Act of Parliament, That lykas your Hienes is to restore tham of the Nobilitie to thair honours and leivings, sa your Maiestie will restore the Kirk of God, and Ministerie therof, to thair former possesiounes, alsweill in discipline as thair leivings, roumes, and offices, fra the quhilk they war

displaced be occasion of the saide actes, or anie thing following therevpon ; and to thair stipends allweill bygean as to cum, feing a grait part thereof remeanes as yit on takin vpe.

Thir Animaduerfiones and Supplication, penned af hand becaufe of want of all commoditie, and presented to his Maiestie be ws, the King tuk pean himselff, be the space of four and twentie houres, to tak him to his Cabinet, and, withe his awin hand, wrot and penned his Declaration following, word be word :

The Kings Declaration and interpretation of his Actes of Parliament set furthe.

Nam eius est explicare, culus est condere.

THE First makes onlie mention of the pretching of the Word and Sacraments, nocht thereby to abrogat anie guid fardar polecie or iurisdiction in the Kirk, bot, allanerlie to remit a part thereof to the actes infewing ; and the maist quhilk as yit is vnaggreit vpon or concludit, I entend, God willing, to caufe to be perfyted be a godlie General Assemblie of Bischopes, Ministers, and vther godlie and lerned Imperatores presidente. And then fall the act be maid mair ample, according to the conclusion aggreit vpon tham bathe in polecie and iurisdiction.

The Second Act hes twa partes, an narrative and a charge. The narrative hes twa partes ; an, affirming that sum of your vocation haid appetit fra me, as nocht being thair iudge ordinar. I dout nocht yourselues will na wayes deny this, sen sum of yourselues did it, and I dout be yit skarse far from it. The vther part makes mention of the treasonable, seditious, and contumelious speitches vttered be sum of your calling, in pulpit, against me and my progenitors. This part lykwayes can nocht weill be denyit, sen it is mair nor euident that it hes bein the maist part of sum ministers exerciseis thir four or fyve yeirs past. Allwayes, whowfoone the haill ministers of Scotland fall mend thair maners in this point, the forsaide act salbe rescindet. As to the second part of the Act, it conteneis a charge that nan, being summoned or accused be me, fall declyne my iudgment, in respect I am declarit and confirmed Judge be the Parliament over all persones within this realme, in all causses that they salbe apprehendit or summoned for ; and in the lyse end it sayes, that nan fall declyne my iudgment in the premisses. Now, say I, and declares, (quhilk declaration salbe als authentik as the Act itself,) that I, for my part, fall never, nather my posteritie, sucht euer cite, sumond, or apprehend, anie pastour or preatchour for maters of doctrine in religion, saluation, heresies, or trew interpretation of the Scripture ; bot according to my first Act, quhilk confirms the libertie of pretching the Word, ministratioun of the Sacraments, I awow the sam to be a mater mere ecclesiasticall, and altogidder impertinent to my calling ; therfor neuer fall I, nor neuer sucht they, I mein my posteritie, acclame anie power or iurisdiction in the forsaide.

The Thrid Act is sa reasonable and necessar, that it neidis na declaring nor explication, except onlie this, that my bischopes, quhilk ar ane of the Thrie Estates, fall haiff powar, als far as Gods Word and exemple of the primitive Kirk will permit, and nocht according to that man of fine, his abominable abuses and corruptions. But I can nocht aneuche wounder whar yie fund that rewill or exemple, ather in Gods Word or anie reformed Kirk, that sum ministers, be commission of the rest, aght to be an of the Estates in Parliament. Weill, God purge your sprits from ambition and

with indecent affectiones for your calling, and gif yow grace to teache, in all humilitie and simplicitie, his Word and veritie.

In the Fourt Act I discharge all iurisdictiones nocht approued in Parliament, and conventionnes without my speciall licence. As to the discharge of iurisdictiones, my meining and declaration is, That they fall ceas whill a fetled polecie and iurisdiction be establisht according to the missour and syne of Gods Word. As to discharge of Assemblies, they ar nocht simplie dischargit, bot onlie ordanit that they sould be haldin with my speciall licence. And surlie, I trust, that in all reformed Kirks, whar the princes and magistrates war found in religion, yie fall find that the assemblies of the Kirk was nocht onlie be thair speciall licence, bot evin be thair calling, and they thamselues Presidents and Moderators of tham. Yie do euill in making yourselues to be ignorant of your awin act, as to think the narrative of this act sklanderus and vntrew.

As to the Fyft Act, it exemes the bischopes onlie for this cause, for that it speakes onlie of deprivation of bischopes be Synodall Assemblies, wheras they sould be deprived be Generall. As to the causes of deprivation, they falbe aggreit vpon be the Kirk, and thereafter my act accordinglie qualeset.

The hindmaist part of my declaration vpon the Thrid Act expones, and with sufficient reasones proues the Saxt Act to be weil; and besyd the forsaid Saxt Act, I am assurit na thing repugnant, but iustlie aggreing with the Word of God.

As to the Thretteint, my intention was euer that all benefices of cure vnder prelacies sould be excepted, and sa fall they be referued in the Act. As to the xx Act, it is indeid bot temporall, and sen it is maid till indure onlie whill the Parliament, and farder during my will, it may be alweill callit bak without a parliament as with it. As indeid I mein, efter further conference with sum of the ministrie to tak a solide ordour theranents; but in a thing yie misconstrue it,—Wharas, yie alleage that it giffes authoritie to a persone to reforme the Kirk, quhilk is nocht, but it apointes euerie bischope to reform his awin diocese; and the Bischope of St Andros awin declaration apointes ilk bischope a counfall of his awin diocese, sa as in effect this act ordeanes ilk bischope with his diocese to reforme his awin diocese. And as to the commissioners nocht ecclesiasticall ioyned to tham, they ar ioyned to gif thair advyffes, and nocht to interpone thair authoritie, as yie yourselves hes haid findrie men mere ciuill assisting your Assemblies; and as it wilbe maist necessar that sum men lerned and godlie be yit schosin out for satteling of the polecie.

As to the Act concerning the excommunication of the Bischope of Glasgow, I man first delect the occasion schortlie, and thervpon induce the answer and meining. Efter that he haid bein oft cited, summoned, and admonished vnder pean of excommunication to demit his benefice, and he, nocht-withstanding, still possesseing the saming, depending vpon me wha gaiff it to him. At last, sum of the ministers, specialie sum of the Presbyterie about Edinbruche was called (as oft befor they haid bein for the sam cause,) before the Counfall, and defyrit to leave af that form of proceeding, whill it war tryed be further conference, wither bischopes war tolerable in the Kirk of God or nocht. This defyre was granted and promisit be the haill ministers present; bot immediatlie thereafter, he was excommunicat at the kirk of Libbertoun, a landwart kirk against promise.* They being callit for againe, and accusid of ther promise, they all denyit the knowlage therof; and nocht onlie they, but the haill ministerie of Scotland, except that onlie man Davidfone that pronounced the sentence, the haill Kirk then disawowing, and that onlie man adwowing the deid. Chryft saying, Dic ec-

* Fides hic pones principem.

clergie, and a onlie man stelling that dint in a quyet holl. The Act of Parliament reduces the sentence for informalitie and nulletie of proces, nocht as iudges whidder the excommunication was grundit on guid and iust causes or nocht, but as witnes that it was informalie proceedit against the warrand of Gods Word, exemple of all reformed Kirks, and your awin particular custome in this countrey. And for approbation of the premisses, the forsaide bischope salbe productit befor the first Generall Assemblie that I fall apoint, and thervpon the crymes that war leyd to his charge, fall ather be preemptorie absolued or condemned.

Then schortlie till end this my declaration, I mynd nocht to cut away anie libertie granted be God to his Kirk : I acclame nocht to myselff to be iudge of doctrine in religion, saluation, heresies, or trew interpretation of Scripture : I allow na Bischopes according to the traditiones of men, or inuentionnes of the Pape, bot onlie according to Gods Word, nocht to tyrannise ower his breithring, or to do anie thing of himself, but with the advys of his hail diocese, or at least with the wysest number of thap to ferue him for a counfall, and to do na thing him alleane, except the teaching of the Word, ministratioun of the Sacraments, and votting in Parliament and Counfall. Finalie, I say his office is, solum *seruare* ad vitam, haiffing therfor sum prelation and dignitie aboue his breithring, as was in the primitive Kirk. My intention is nocht to discharge anie iurisdiction in the Kirk that is conform to Gods Word, nor to discharge anie assemblies bot onlie those that salbe haldin by my licence and counfall. My intention is nocht to mell with excommunication ; nather acclame I to myselff or my aires, powar in anie thing that is mere ecclesiasticall and nocht *ad usum*, nor with anie thing that Gods Word hes simplie deuoluit in the hands of his ecclesiasticall Kirk. And to conclud, I confes and acknowlage Chryst Jesus to be head and lawgiffar to the sam ; and whatsumeuir persones do attribut to thamselues as head of the Kirk, and nocht as member to suspend or alter anie thing that the Word of God hes onlie remitted to tham, that man, I say, commites manifest ydolatrie, and sinnes against the Father in nocht trusting the words of his Sone ; against the Sone in nocht obeying him, and taking his place ; against the Holy Ghost, the said halie spreit bearing contrarie record to his conscience.

This mikle for my declaration, promised at our last conference, sa far as schortnes of tyme could permit. Wharin whatsoever I haiff affirmed, I will offer me to proue be the Word of God, purest ancients and moderns neoterics, and be the examples of the best reformed Kirks. And whatsoever is omitted for leak of tyme, I remit first to a convention of godlie and larned men, and nixt till a Generall Assemblie, that be tha meanes a godlie polecie being sattelit, we may vniformalie arme our selues against the comoun enemy, whom Satan els selling the brathe of God, makes to rage in thir letter dayes. December 7, An. 1585.

JAMES REX.

Efter the receaving and reiding of this Declaration, the Parliament posting till an end, and all men mikle weired in a cauld wintar sa ill eased, and finding na assistance nor comfort, bot contrar bathe in nobilitie and breithring, we behoued till content, and tak that might be gottin for the present. And sa, efter exhibition of this Supplication following, the meiting dissolued.

The Commissioner of the Kirks Supplication, giffen in efter the receatt of the former Declaration.

SIR, Let it please your Hienes, we haiff sein and considderit your Maiesties Declaration and in-

terpretation vpon the mentioned Actes of Parliament. We praise God, as it becometh us, for your Maiesties iudgment and knowlage. Nochtwithstanding, we wald maist humble craue that in this weghtie cause concerning the establisment of a perfyt polecie and stat of government in the Kirk, to stand to all ages and posterities to cum, that the mater might be mair deiplic and digestlie confiderit, be conference of the maist lerned and godlie of your Hienes realme, and giff neid be, with consultation of the best reformed Kirks in vther countries: That thereafter your Maiestie, with advys of your Esteats, may establishe a perfyt and settelid law in Parliament. And, in the mean tyme, or at lest to the nixt Parliament, your Hienes will grant us libertie and freidome to hauid our ordinarie assemblies, and vse sic discipline as we war in vse of befor thir leat Actes, for government of the ecclesiasticall effeares, concerning the quhilk we salbe at all tymes readie to giff an accompt to God, your Maiestie, and guid Counfall, if we do anie thing besyds our dewtie, or to perturbe the Comoun Wealthe, sa far as lyes in us. And in this mean tyme, that your Maiestie will grant to restore all Ministers, Maisters of Scholles and Collages to thair roymes and possessiones: And speciallie that our breithring, Mr Jhone Howisone and Wilyeam Watstone be delyverit out of warde, and that we be nocht troubleit in the mean tyme; to suspend and stay all execution of the laist maid Actes of Parliament, mentioned sa oft against us: And that the bischopes vse na thing bot that quhilk they war in vse of befor the making of the forsaide Actes, and perturbe nocht the Kirk nor Assemblies.

1586.—Thatt wintar my vnclie spent in Glasgw, being erneslie intreated to visit that Collage, quhilk was his eldest bern; and I was occupied, first, in transporting of my wyff from the Southe to the Northe, whar hir father was in Montrose. Therefter, leaving her ther, I was occupied in Edinbruche and vther places about the Collage effeares; in getting the leiving and ordour therof restorit and restablisht, quhilk the Bischope haid altered and turned from Theologie to Philosophie, ab equis ad asinos; and be contentius pley betwix Mr Jhone Robertstone, an of the Maisters wha remeaned behind us, and Mr David Achmoutie, claming again, efter my departing, the tytle and intro-mission of Economer therof, was pitifullie rent and confoundit.

Fra the Parliament the Pest abated, and began to be stranglie and remarkable withdrawin be the mercifull hand of God, sa that Edinbruche was frequented again that wintar; and at the entrie of the spring, all the Townes almost desolat befor, repeupled, and St Andros amangs the rest; to the quhilk Mr Andro and I retourned and enterit in the Collage about the middes of the monethe of Merche. At our entrie we war put in mynd of the Provinciaill Assemblie, accustomed to be keipit in the beginning of Apryll, intermitted during the haill twa yeirs of our absence; and vnderstanding that I haid bein Moderator at the last Synod quhilk was keipit, it ley on me to mak the doctrine at the beginning of the Assemblie following. The text and purpose wharof, be my vnclies advys, I chusit out of the xii. to the Rom. 3, 4, 5, 6, 7,

8. The Assemblie being conveyned in the place accustomed verie frequentlie, and the bischope placing himselff hard besyde me that teatched, with a grait pontificalitie and big countenance, as he braggit he was in his awin citie, and haid the King his maisters fawour, he neidit to fear no man. Efter incalling of the nam of God, entring on the doctrine, efter the deduction and opening vpe of the text, I intreated first the groundes and poincts of the trew discipline confirming the sam be cleir warrands of Scripture; thereafter refuted the contrarie corruptiones, namlie of the humane and deivillishe bischoprik: Thridlie, was discourfit the maner of planting and settling with maist profitable, comlie, and comfortable possession of the right and trew discipline within the Kirk of Scotland, vntill these twa or thrie yeirs last bypast: Fourtlie, it was deducit and declarit throwout the haill ages of the Kirk, sen the planting therof be the Apostles, whow that the presuming and swalling of the cheiff corrupt members, be auarice and ambition, haid vitiat and wrakit the esteat of the Kirk from tym to tyme, bringing in sectes, schismes, heresies, and all kynd of corruption bathe in doctrine and maners: And last, coming in particular to our awin Kirk of Scotland, I turned to the Bischope sitting at my elbow, and directing my speitch to him personalie, I recompted to him schortlie his lyff, actiones and proceidings against the Kirk, taking the Assemblie ther to witnes, and his awin conscience befor God, giff he was nocht an euident pruiß and exemple of that doctrine, whom being a minister of the Kirk, the dragon haid sa stangit withe the poifone and venom of auarice and ambition, that swalling exorbitantlie out of missour, thretned the wrak and destruction of the haill bodie, in ceas he war nocht tymoullie and with courage cut of. This particularlie confirmed and cleired, exhortation was direct to the Assemblie conuenit ther to play the chirurgian for preseruing of the body, namlie seing all meanes of amendiment haid bein lang syne vsed vpon that maist corrupt member and monstuous: And this was done with sic powar of the spreit and force of vtterance as it pleased God to furneis for the wark he haid in hand.

When I haid endit, the bischope begoud with certean friuolus and forgit questiones and chalenges against me, adding thervnto thretnings that I sould be maid till answer befor his Maiestie for my doctrine offensiue against the King and Actes of his Hienes Parliament, bot sa dasthit and strucken with terror and trembling that he could skarse sitt, to let be stand on his feit. Bot the Assemblie, keeping thair ordour, chufit a Moderator, and thereafter censurit my doctrine, and all in a voice glorified God, and approved the sam, praying God to

giff tham grace to byde be that treuthe quhilk haid bein cleirlye and mighte-
lie delyverit to tham out of Gods Words, and to endewour to discharge that
dewtie wharto they war fa movinglye exhorted. Therefter enterit in proces
with the bishope, wha annes getting out of the Assemblie, wald na wayes giff
his prefence therto againe, alleaging prouddie that it apertained to him to
iudge it, and nocht to it to iudge him. Bot the treuthe was, he was dastit
in confcience, and terrified with the number of gentilmen conveyned, that,
nochtwithstanding his awin citie and his maisters fawour, he seimed to feir
euerie man he saw. To be schort, the Assemblie proceeding with all grauitie,
leasor, and ordour, in end, for manie notorius crymes, troubling of the Kirk,
and present malignant contumacie, pronuncit that sentence of excommunica-
tion againt him, the weght wharof he felt the farer therefter, that vphaldin
a whyll be the authoritie of man, he prouddie repyned againt the sam.

A day or twa efter he penned an excommunication, and in a bishoplie ma-
ner fend out a boy with ane or twa of his Jakmen, and red the sam in the
Kirk, wherby be his archiepiscopall authoritie he excommunicat Mr Andro
Meluill, me, and a certean ma of the brethring; quhilk was as mikle thought
of, euen amangs the peiple, as giff he haid fylled the Kirk.

Then with diligence he directs away to the King a heauey complent, with
a large and schrewddie penned Appellation, the quhilk I answered at lainthe,
as was thought maist neidfull for the tyme; and to the quhilk, because it con-
teines a full declaration of the haill cause and proceeding therin, with the rea-
sones and warrandes therof, I remit the reidar.

The Sabathe following the Bishope wald neids tak courage, and nochtwith-
standing his suspending from pretching of auld be the Generall Assemblie, and
now excommunication be the Synodall, yit he wald to the pulpit and preatche.
But being com to the kirk, and the bell rounge, and he readie to go to pulpit,
an comes and telles him, (vpon what mynd I knaw nocht,) that a number of
gentilmen, with certean citiciners, war conveyned within the New Collage of
purpose to tak him out of the pulpit and hang him. Wharat, calling for his
Jakmen and frinds to byde about him, he reased a grait tumult in the kirk,
and for feir could nocht byd in the kirk, but tuk him to the stiple, out of the
quhilk, be the bailyies, accompanied with all his fauorars and freinds, skarslie
could he be drawin to be convoyed saifflye to his awin castell; but being halff
againt his will ruggit out, and halff borne and careit away, sic as was neireft
him all the way war lyk to burst for stink. And it was reported for veritie
to me be manie honest men that saw it with ther eis, that a heare brak out

amangs the multitude in the middes of the comoun Hie Gett and freit, and ran before tham toward the castell, and down throw the Northe Gett. This the vulgar callit the bischopes witche. Vpon this he reafed and gaiff out, yea wrot to the King maist fals and malitius sklanders on my vncle and me, alleaging that I haid posted a day or twa befor athort the countrey to cause the gentilmen conveyn against him; and that Maister Andro haid tham convenit in the Collage of purpose to tak his lyff. When the treuthe was, that immediatlie efter the ending of the Assemblie, a hevie feat of the Tertian overtuk me, that caufit me keipe my hous twa dayes befor that Sabathe, and that sam morning it seafed sa on me that I fwined and lay dead till by the grait and pitifull cryes of my wyff, the nibours cam in for hir helpe and confort; quhilk convicted him of a malitius lie. And as to Maister Andro, the treuthe was, that the Lard of Lundy haifand a speciall earand with his brother in law, Pitmillie, cam to St Andros with certean frinds, and about the last bell, ged in to the Collage to confer with Mr Andro, and haiff exerceise of the Word ther, because he wald nocht heir an excommunicat man pretche; the quhilk the guid peiple of the town perceaving, left the kirk and drew tham to the Collage, quhilk was all that was in that mater, vpon the part of Mr Andro, wha, albeit he hated his wickednes, yit loued the faull and bodie of him better nor himselff, the quhilk he wald never haid destroyed, bot if it war possible be all guid meanes win to God.

The King at this mater was graitlie incensed, and knawing that a Generall Assemblie was to be in Edinbruche in the monethe of May following, trauelit maist diligentlie and earnestlie with courteours, officiars, nobilitie, and minifterie, to haiff that sentence anulled, and his bischope restored and relaxed. And with fellon grait biffines, and mikle ado maid at the Assemblie, at last skarslie be a few number of ma vottes, threw out this conclusion, That the Bischope sould be haldin and reput in the sam cais and condition that he was in befor the haulding of the Synod of St Andros, without preiudice, discerning or iudging anie thing of the proceidings, proces, or sentence of the said Synod. Wherin, to the grait greiff of the godlie and zelus vpright hartes, was first espyed what the feir and flatterie of Court could work in a Kirk amangs a multitud of weak and inconsiderat breithring.

Na intimationes from pulpit was maid of this sentence, but with all speid a proclamation with found of trumpet was maid thervpon. And thereafter Mr Andro and I called befor the King, and efter admitting to his gratius presence in his Cabbinet, and kissing of his Hienes hand, yit Mr Andro was commandit

to ward in the place whar he was born, during the Kings will ; and I, because I was feik of the Tertian fever, send hame to the Collage. And the Bischope ordeanit, by his preatching in the pulpit, to teatche publict lessones in Latin within the Auld Collage scholl, and the haill Vniuersitie commandit to frequent the saming. Sathan mightelie stryving therby to hauld vpe the banner against the kingdome of Jesus Chryst.

Thus with patience parting from Edinbruche, Mr Andro to his ward, and I withe his directiones entering againe to that lang interrupted and almost ruyned wark of the Collage,—the bishope to his teatching and pretching in pulpit and schooles, he triumphing, and we almaist deieted,—thus remeaned all that fimmer. Yit in the mean tyme vnder grait weaknes, befor the world, God was working strongelie ; wha furneing sum helthe and courage to me on the ane part, and graitter desyre of knowlage and hallines in the hartes of the haill heirars of the Vniuersitie, maid our auditorie and schooles to be frequented againe. I began till allure the auditor [with] a maist pleasand and fruitfull purpose, to wit, the Historie of the Byble, with the twa lightes for cleiring therof, Geographie and Chronologie, and intermelling therwithe in thair ages as they fell out, the cheiff pointis of the Greik and Latine Storie. Bot namlie myndfull of the wark of Chryst, everie vther day I teatched the Epistle to Timothè, intreatting, as I could, of the discipline, and namlie insisting on the contrauerted questionnes, bringing in all the Bischopes reasones, and refuting thiam, and establisshing the treuthe to my vtermaist. These disputes, at the desyre of our students, for thair memorie in the efter noone houres, I dytted to thiam.

Bot skantlie haid I bein a monethe thus wayes exerceised to my grait confort, and haldin in of sum spunk of lyff in the Collage and cause of Chryst, when the Deuill deuyses a distraction. The Collage haid a Takifinan of a kirk of thars, named Jhone Yrewing, wha finding his Takes draw to an end, and knowing that he could nocht gett thaim renewed bot be moyen of Court, dresles him to attend theron ; namlie perceaving the King to be giffen to halkin and hounting, wherin he was expert, he employes his service officiouslie, sa that he becomes a man of credit, and seing Mr Androes ceas to stand sa, makes his fult that he sould nocht be receivit till his Tak was renewit ; and yit that he might haiff the turn done fearlie, causses the King to wrait for me to come to him with diligence, and when I haid come twyse or thryse na thing was meined to me of that mater be the King, bot onlie be his Maister Haker. This wayes being distracted, the Vniuersitie wanting the profit of Mr Andro,

and the small thing I could do, also sendes an ernelst supplication directed with the Dean of Facultie and a Maister of euerie Collage to his Maiestie, schawing the grait los of Mr Androes trauelles and lerning amangs tham ; as also whow I was distracted fra my charge, humbly beseikand his Hienes to releiue Mr Andro from ward, and to restore him to his teatching and office in the Collage, quhilk was sa profitable for the Kirk and Comounweill, and honourable for his Maiesties esteat and realme. The King, moued with this commiffion and supplication of the Vniuersitie, promifes to tak ordour with that mater and satisfie the Vniuersitie, prouyding the bischope might be in quyetnes and reuerendlie hard and vfit, wherof Mr Andro making him sure, he sould be frie. Whervpon I was directed to Mr Andro, and retourned answer, that as he haid euer behauit himself befor, sa he sould do, troubling na man, bot attending on the discharge of his calling. Nochtwithstanding the moyen of the Maister Haker preuealed, and maid all our exerceises to weak except now and then for a monethe, and cost me neir a couple of hounder mylles ryding ; till at last, about the beginning of August, I was directed ower to convoy my vnclie to his Maiestie, wha, coming to Falkland to his Hienes, was, be the convoy of the Maister of Gray, brought to his Maiestie, and efter lang and fear conference, was receavit in fawour, and send hame to the Collage, bot sa that vpon the Kings fathfull promise to better the Collage twyse sa mikle, the Maister Hakers Tak was subscriyvit.

Therefter, in the monethe of September, accompanied with my fathfull frind and companion, Mr Robert Dury, I tuk iorney to Bervik to bring hame my sone Ephraim, on whome befor I haid skarllye lafor to think ; and thanking that godlie guid courteus lady, and all our frinds ther, we retourned the neirest way be the Ferrie of Northe Bervik, passing the quhilk I was in the graitest perplexitie of ane that euer I was in my tyme befor, and haid the maist suddan and comfortable releiff of my guid and gratius God and father, to whase honour, as in all, I man record it. We schippit in weill vnaduyfedlie, because the day was verie feare, in a mikle coll bott, wherin ther was bot a auld man and twa young boyes, we haiffing twa hors, a boy, the nurise, an Einglis woman, a souldiers wyff of Bervik, wha haid a desyre to com with the bern in Scotland, and whom I could nocht refuse, bathe because of hir kyndlie offer, and the bern was sa browdin vpon hir, that without danger he could nocht be speaned from hir. We hoised seall with a lytle pirhe of est wind, and lainshed furthe till almaist the thrid of the passage was past, and then it fell down dead calme. For rowing nather was ther eares meit nor

handes, the boott was sa heavie, the man auld, and the boyes young. In this mean tyme, the honest woman becomes sa feik with sic extremitie and preas of vomiting first, thereafter with swinings, that it was pitifull to behauld. Withe hir working, the barn wackens, and becomes extream feik, being nan bot myselff to curie tham, for Mr Robert was rowing. This dreing for the space of thrie houres, in end I becam dead feik myselff, sa that then it becam a maist pitifull and lamentable spectacle, to sie a woman, a stranger, an honest mans wyff com fra ham to pleasour me, to be with extream pres apeirand euerie minut to giff vpe the ghost; an infant of thrie halff yeirs auld spreauling in the awin excrements, and the father, partlie for feir and cair of mynd, and partlie for fear seiknes, lifting vpe pitifull handes and eis to the heavines, voide of all erdlie confort or helpe of man. Now, that quhilk maid our esteat almaist disperat was, if the calme remeanit, the woman could nocht haiff indurit, bot, but dout, haid died, the extremitie of hir pean and swining was fik, and being sa far fra land in a halff of the night with that quhilk rested of the day, nocht past thrie houres, we could nocht haiff rowed to land, if anie drow haid rissen, nather was ther handes to takle the sealles, nor was the grathe haill and freshe to byd the wound. And therwith, be hir tumbling and yeawing, the mast schouk sa loufe, that Mr Robert, the auld man being damnist and machles, haid mikle ado to fasten the sam; sa that na releiff being bot in the sweit mercie and helpe of our God, my hart maist vrgentlie importuned him, and hoping patientlie, (for euerie houre was mair nor the haill tyme of our banishment,) at last the Lord luiked mercifullie on, and send, about the sune going to, a thik ear from the Southeast, sa that, getting on the seall ther was vpon hir, within an houre and a halff, quhilk was strange to our confideration, na wound blawing, we arryved within the Alie, and efter a maist weirisome and fear day, gat a comfortable nights ludging with a godlie lady in Carmury.

I twitched befor the sermon that James Gipsone, minister of Pencatland, maid in the pulpit of Edinbruche, at the incoming of the Lords and taking of Sterling. Therin, as he was thought to be scharpe against the subscriving brethring, so was he iudgit vehement and over peremptorie against the King, whom he threatned with the iudgments of Jeroboam, in these words, or verey neir: "That if he persisted in perverting the establisshed Discipline of the Kirk, and persecuting of Gods faithfull servants, his posteritie should be cutt aff, and he should be the last of his race." The King cauffed seik him lang; and at last, by sum of his Gward apprehendit him and put him in prisone. And

at the Generall Assemblie, hauldin at Edinbruche in the moneth of October, travelit sa that by maniest vottes he was condemnit as rasche in application, and over particular and sair against the King; and sa removit from his minifterie whar he servit. Yit could he by na meanes be moved to call bæk or deny his doctrine, vnles he should lie against that warrand both of the Word and Spirit wharby he haid spoken, &c.

That wintar it pleased God to repear againe the temple of his awin Jerusalem, opening the mouthe of his servant Mr Andro again with sic grace and powar, that all began in earnest to be Theologes; the treuthe bathe concerning doctrine and discipline to be narowlier luiked vnto, and the Bischopes fear schawes, and scheddowes, to vanishe and wear away. Then also God opened the mouthe of Mr Robert Bruce at a speciall remarkable tyme within the Collage. For all was iustlie casten in dout wither they sould heir the Bischopes pretching, being bathe suspendit and excommunicat; yit manie yeildit for feir and fawour of the mans smothe and pleasand vtterance, bot the best, bathe of the Town and Vniuersitie could nocht of conscience heir him, and therfor resortod verie frequentlie to the Collage euerie Sabothe, and fand of Mr Andro and Mr Robert Bruce exceiding grait edification and confort. As for me, I was then apointed be the Presbyterie to teatche at Anstruther euerie Sabothe, and was in calling to that minifterie, wherin I enterit the fimmer following, about the sam age that the preistes and Chryst himself enterit and began thair minifterie. Anent the occasion, maner and effects wharof, reid in beginning of this book, inregistrat ther at lynthe, and of purpofe. The quhilk narration, in this discourse of my lyff, and maist mercifull and gratius working of God with me, an vnworthie wratche, comes in in this place ordourlie.

Bot the memorie of my grait fasherie and vexation wherin I was occupied in the fimmer of the 1586 yeir, haid almost maid me forget a comfortable benefit of God bestowit on me in the middes therof; to wit, of a pleasand second sone, in this respect contrare to the vther, that the first was gottin in Scotland, and born in England; the second, gottin at London, was born in St Andros the nynt day of July. Be occasion I haid the Erle of Mar to my goffope, whom I rememberit of his dewtie; bot in loue and remembrance of him whom it was nocht thair part to let ly in ward from his calling, I called the bern Andro.

1587.—At the Generall Assemblie in the spring tyme of the yeir 1587, Mr Andro moued the Kirk of Edinbruche to desyre the Assemblie to cause Mr

Robert Bruce pretche, and efter to futt him att the said Assemblie to be thair pastor in the place of Mr James Lawfone, and the said Assemblie to grant and appoinct him therto. Bot whowbeit that he and I bathe delt ernestlie with Mr Robert, he wald nocht assent therto, but contented to teatche ther, and tak a fey what God wald work with him ; the quhilk he did with the notable fruit that followed.

That yeir, in the monethe of May, Guiliaum Salust S. du Bartas cam in Scotland to fie the King, of whome he was receavit according to his worthines, interteined honourable, and liberalie propyned and dimissed in the herveft, to his Maiesties grait praise sa lange as the French tounge is vsed and vnderftuid in the world.

About the end of Junie, his Maiestie cam to St Andros, and brought with him the said Du Bartas, and coming first without anie warning to the New Collage, he calles for Mr Andro, saying he was com with that gentleman to haiff a Lessone. Mr Andro answeres, " That he haid teatched his ordinar that day in the fornoone." " That is all ane," sayes the King, " I mon haiff a Lessone, and be heir within an houre for that effect." And indeid within les nor an houre, his Maiestie was in the scholl, and the haill Vniuerfitie conuenit with him, befor whom Mr Andro ex tempore intreated maist cleirlye and mightelie of the right government of Chryft, and in effect refuted the haill Actes of Parliament maid against the discipline therof, to the grait instruction and confort of his auditor, except the King alleane, wha was verie angrie all that night.

Vpon the morn the Bischope haid bathe a prepared Lessone and feast maid for the King. His Lessone was a tichted vpe abregment of all he haid tetched the yeir bypast, namlie anent the corrupt groundes quhilk he haid put in the Kings head contrarie to the trew discipline. To the quhilk lessone Mr Andro went contrar to his custome, and withe his awin pen market all his fals grounds and reafones ; and without farder cauffit ring his bell at twa efterneone the sam day, wharof the King heiring, he send to Mr Andro, desyring him to be moderat, and haiff regard to his presence, vtherwayes he wald discharge him. He answered couragioullie, that his Maiesties ear and tender breift was pitifullie and dangeruillie filled with errours and vntreuthes be that wicked man, the quhilk he could nocht suffer to pas, and bruik a lyff, vtherwayes, except the stopping of the breathe of Gods mouthe, and preiudging of his treuthe, he fould behaiff himself maist moderatlie and reuerentlie to his Maiestie in all respects. The King send againe to him and me, desyring it fould be sa, and

schawin that he wald haiff his four hours in the Collage, and drink with Mr Andro. Sa coming to that Lessone with the Bischope, wha requyfted the King for leiuie to mak answer instantlie in cais anie thing war spoken againft his doctrine. Bot ther Mr Andro, making him as thouche he haid na thing to do but with the Papist, brings out thair works, and reids out of tham all the Bischopes grounds and reafones. The quhilk, when he haid at lainthe and maift cleirly schawin to be plean papistrie, then he fettes againft the sam with all his mean, and with inmutable force of reafone, from cleir grounds of Scripture with a mightie parrhesie and fluide of eloquence, he dinges tham fa down, that the bischope was dasht and strucken als dum as the stok he satt vpon. Efter the Lessone, the King, in his mother toun, maid sum distingoos, and discursit a whyll theron, and gaiff certean iniunctiones to the Vniuersitie for reuerencing and obeying of his Bischope; wha fra that day furthe, began to tyre of his teatching, and fall mair and mair in disgrace and confusion. The King, with Monsieur du Bartas, cam to the Collage Hall, wher I caufit prepear, and haiff in readines a banquet of wat and dry confectiones, with all sortes of wyne, wharat his Maiestie camped verie merrelie a guid whyll, and thereafter went to his hors. Bot Mon. du Bartas taried behind and conferrit with my Vncle and me a wholl houre, and syne followed efter the King; wha inquiring of him that night, as ane tauld me, "What was his iudgment of the twa he haid herd in St Andros?" He answeret the King, "That they war bathe lerned men, bot the bischopes war cunned, and prepared maters, and Mr Andro haid a grait reddie store of all kynd of lerning within him; and by that, Mr Andro his spreit and courage was far aboue the other." The quhilk iudgment the King approued.

That Witsonday I remquit my wyff and famelie from St Andros to Anstruther, quhilk was the twolt tyme I haid flitted sen my mariage in the space of four yeir; wherby I was rememberit this lyff to be but a sojourning in a wildernes, and was sett to confidder mair neirly the historie of the peiple of God in thair iorney from Egypt to the Promist land, &c.

At my first coming to Anstruther ther fell out a heauie accident, quhilk vexit my mynd mikle at the first, bot drew me mikle neirar my God, and teatched me what it was to haiff a cear of a flok. Ane of our Creares retourning from Eingland was vnbesett be an Einglis pirat, pilled, and a verie guid honest man of Anstruther slea therin. The quhilk lown coming pertlie to the verie roade of Pittenweim, spuizied a schipe lying therin, and misufit the men therof. This wrang could nocht be suffered be our men, left they sould.

be maid a comoun prey to sic limmiers. Therfor, purchaffing a Commiffioun, they riget to a propre flie boot, and euerie man incuraging vther, maid almaist the haill honeft and beft men in all the Town to go in hir to the fie. This was a grait vexation and greiff to my hart, to fie at my first entres the beft part of my flok ventured vpon a pak of pirates, wharof the fmalleft member of the meineft was mair in valour then a fchipfull of tham. And yit I durft nocht ftay fum les nor I fteyed all, and all I durft nocht, bathe for the dangerus preparatiue, and the frinds of the honeft man wha was flean, and of tham that war abbufit, wha war manie, in fic fort as the mater concerned the haill. Bot my God knawes what a fear hart they left behind when they parted out of my fight, or rather what a hart they caried with them, leiving a bouk behind. I nather eat, drank, nor fleiped, bot be constraint of nature, my thought and cair always being vpon tham, and commending tham to God, till aught or ten dayes war endit, and they in fight retourning, with all guid takens of ioy,—flagges, fstreamers, and enfenigyie displayit,—whom with grait ioy we receavit, and went togidder to the Kirk, and praifed God. The Captean for the tyme, a godlie, wyfe, and ftout man, recompted to me trewlie ther haill proceeding That they meiting with thair Admirall, a grait fchipe of St Andros, weill riget out be the burrowes, being fyne of feale, went befor hir all the way, and maid euerie fchipe they fargatherit with, of whatfumeuer nation, to ftrik and do homage to the King of Scotland, fchawing tham for what caufe they war riget furthe, and inquyring of knaues and pirats. At laft they meit with a proude ftiff Einglifman, wha refuses to do reuerence; therfor the Captean, thinking it was a lown, commands to giff tham his nofe piece, the quhilk delafhit lightes on the tye of the Einglifmans mean feale and down it comes; then he yeilds, being but a merchant. Bot ther was the mercifull prouidence of God, in fteying a grait piece of the Einglifman lying out hir ftarn in readines to be fchot, quhilk if it haid lichted amang our folks, being manie in litle roun without fence, wald haiff crewalie demeaned tham all; but God directing the first fchot preferued tham. From them they ap-protched to the fchore at Suffolk, and findes be Prouidence the lown, wha haid newlings takin a Crear of our awin town, and was fpuleing hir. Whowfome they spy ane coming war lyk, the lownes leaues thair pryce and rines thair fchipe on land. Our flie boot efter, and almaist was on land with tham; yit fteying hard be, they delaishe thair ordinance at the lownes, and a number going a land perfewes and takes a halfie a diffone of tham, and putes tham aboard in ther boot. The gentle men of the countrey and Townes befylde,

heiring the noyes of schoting gathers with haft, supposing the Spaiyard haid landit, and apprehending a number of the lownes in our mens handes, desyrit to know the mater. The quhilk, when the Justices of Peace vnderstude, and saw the King of Scotlands armes, with twa galland schippes in war lyk maner, yeildit and gaiff reuerence therto, suffering our folks to tak with tham thair prifoners and the pirats schipe, quhilk they brought hame with tham, with half a diffone of the lownes; wharof twa war hangit on our Pier end, the rest in St Andros; with na hurt at all to anie of our folks, wha euer sen syne hes bein frie of Einglis pirates. All praise to God for euer. Amen.

This yeir, ryding vpe to Carnbie, in companie with the Lard of Balfour and his brother, to desing the Manse and gleib of the Kirk to Mr Andro Hountier, minister, vpon an kitle hat ridden hors,—approtching to a strype weill how of fevin or aught foot brod, I put at the hors to cause him lope it; and because he was euill mouthed and hat ridden, I held his head streat, wharat he repyning in the middes of his lope, cuft down his head, sa that all the feddle gear braking, he cuft me ower on the vther bank with the feddle betwix my leagges, and his head going down, he lopes the superfault, and his buttokes lightes hard besyd me, with all his four feit to the Lift. The lyk wharof was neuer hard in the iudgment of the behauldars, and all that hathe confidderit it sen syne, without anie hurt to the man or beist, except the sadle grate braking.

That yeir, about the end of July and beginning of August, was haldin the first Parliament be the King efter his perfyte age of twentie and a yeirs. Wherin, except the ratification of the Actes maid of befor for establisshing of the trew relligion and aboleishing of Papistrie, na guid was done for the Kirk, bot be the contrar sche was spuilyet be a plane law of the ane half of her patrimonie; to wit, of the temporall landes of all her benefices be that Act of Annexation: Hir ei in the mean tyme blearit with twa fear promises, ane of abolishing of all bischopries and prelacies; and yit the bischope of St Andros was a special doar therin (and was the last publict act that euer he was at): Ane vther, that the haill teinds sould be peaceablie put in the Kirks possession. Bot of Gods iust iudgment that annexation of the Temporalitie hes done the King alsmikle guid as sic promises of the Kirks Spiritualitie.

The sam yeir, in the heruest, brak vpe a grait Pest in Leithe, and continowit all that wintar, quhilk strak a grait terrour in Edinbruche and all the coost syds. Be the occasion wharof we began the exerceis of daylie doctrine and prayers in our Kirk, quhilk continowes to this day with grait profit and confort, bathe of the teitchars and heirares.

This wintar I past ower to Dakethe, and obtained the gift of the stipend of Anstruther Waster, whar God, be sum helpe of me, an vnworthie instrument, called Mr James Nicolson from the Court to the Ministerie. And in retourn- ing, of mere Prouidence, was the occasion of the mariage of Patrik Forbes of Cors with Lucrez Spence, sistar to the Lard of Wilmotston, married in An- struther in the fimmer following.

1588.—That wintar the King was occupied in commenting of the Apoca- lypse, and in setting out of sermontes thervpon against the Papiests and Spain- yards. And yit, by a piece of grait oversight, the Papiests practised neuer mair bissellie in this land, and maid grait preparation for receaving of the Spainyarts nor that yeir. For a lang tyme the newes of a Spanishe nauie and armie haid bein blasit abrode; and about the Lambes tyde of the 1588, this Yland haid fund a feirfull effect therof, to the vtter subuersion bathe of Kirk and polecie, giff God haid nocht wounderfullie watched ower the sam, and mightelie fauchten and defeat that armie be his souldiours, the Elements, quhilk he maid all four maist ferclie to afflict tham till almost vtter consump- tion. Terrible was the feir, perding war the pretchings, earnest, zealus, and fervent war the prayers, founding war the fitches and fobbes, and abounding was the teares at that Fast and Generall Assemblie keipit at Edinbruche, when the newes war credible tauld, sum tymes of thair landing at Dumbar, sum tymes at St Andros, and in Tay, and now and then at Aberdein and Cromer- tie first. And in verie deid, as we knew certeanlie soone efter, the Lord of Armies, wha ryddes vpon the winges of the wounds, the Keipar of his awin Israell, was in the mean tyme convoying that monstuous nauie about our costes, and directing thair hulkes and galiates to the ylands, rokkes, and sandes, wharvpon he haid destinat thair wrak and destruction. For within twa or thrie monethe thereafter, earlie in the morning, be brak of day, ane of our Bailies cam to my bedsyde, saying, (but nocht with fray,) “ I haiff to tell yow newes, sir. Ther is arryvit within our herbrie this morning a schipe full of Spainyarts, bot nocht to giff mercie bot to ask.” And sa schawes me that the Commanders haid landit, and he haid commandit tham to thair schipe againe till the Magistrates of the Town haid advyfit, and the Spainyards haid humblie obeyit: Therfor desyrit me to ryfe and heir thair petition with tham. Vpe I got with diligence, and assembling the honest men of the town, cam to the Tolbuthe; and efter consultation taken to heir tham, and what answer to mak, ther presentes ws a verie reuerend man of big stature, and graue and stout.

countenance, gray heared, and verie humble lyk, wha, efter mikle and verie law courteffie, bowing down with his face neir the ground, and twitching my scho with his hand, began his harang in the Spanise toung, wharof I vnderstud the substance, and being about to answer in Latine, he haiffing onlie a young man with him to be his interpreter, began and tauld ower againe to ws in guid Einglis. The sum was, that King Philipe, his maister, haid riget out a nauie and armie to land in Eingland for iust causes to be advengit of manie intolerable wrangs quhilk he haid receavit of that nation ; but God for ther finnes haid bein against thame, and be storme of wather haid dryven the nauie by the coft of Eingland, and him with a certean of Capteanes, being the Generall of twentie hulks, vpon an yll of Scotland, called the Fear Yll, wher they maid schipewrak, and whare sa monie as haid eschapit the merciles fies and rokes, haid mair nor sax or sevin ouks suffred grait hungar and cauld, till conducing that bark out of Orkney, they war com hither as to thair speciall frinds and confederats to kis the Kings Maiesties hands of Scotland, (and therwith bekkit euen to the yearde,) and to find releiff and confort therby to himselff, these gentilmen Capteanes and the poore fouldarts whase condition was for the present maist miserable and pitifull.

I answerit this mikle in soun : That whowbeit nather our frindschipe, quhilk could nocht be grait, seing ther King and they war frinds to the graitest enemie of Chryft, the Pape of Rome, and our King and we defyed him ; nor yit thair cause against our nibours and speciall frinds of Eingland could procure anie benefit at our hands for thair releiff and confort ; neuertheless, they sould knaw be experience, that we war men, and sa moued be human compaffione, and Christiannes of better relligion nor they, quhilk sould kythe in the fruiets and effect plan contrar to thars. For wheras our peiple resorting amangs tham in peacable and lawfull effeares of merchandise, war violentlie takin and cast in prisone, thair guidis and gear confiscat, and thair bodies committed to the crewall flaming fyre for the cause of relligion, they sould find na thing amangs ws bot Christian pitie and warks of mercie and almes, leaving to God to work in thair harts concerning relligion as it pleased him. This being trewlie reported again to him be his trunshman, with grait reuerence he gaiff thankes, and said he could nocht mak answer for thair Kirk and the lawes and ordour therof, onlie for himselff, that ther war diuers Scotsmen wha knew him, and to whome he haid schawin courtesie and favour at Calles, and as he supposit, sum of this sam town of Anstruther. Sa schew him that the bailies granted him licence with the Capteanes, to go to

thair ludging for thair refreschment, bot to nane of thair men to land, till the ower lord of the town war aduertified, and vnderstand the Kings Maiesties mynd anent thame. Thus with grait courtesie he departed.

That night, the Lord being aduertified, cam, and on the morn, accompanied with a guid number of the gentilmen of the countrey round about, gaiff the said Generall and the Capteanes presence, and efter the sam speitches in effect as befor, receavit tham in his hous, and interteined tham humeanlie, and sufferit the fouldiours to com a land, and ly all togidder, to the number of threttin score, for the maist part young berdles men, fillie, trauchled, and houncred, to the quhilk a day or twa, keall, pattage, and fishe was giffen; for my advys was conforme to the Prophet Elizeus his to the King of Israel in Samaria, " Giff tham bred and water," &c. The names of the Commanders war Jan Gomes de Medina, Generall of twentie houlkes, Capitan Patricio, Capitan de Legoretto, Capitan de Luffera, Capitan Mauritio and Seingour Serrano.

Bot verelie all the whyll my hart melted within me for desyre of thankfulness to God, when I rememberit the prydfull and crewall naturall of they peiple, and whow they wald haiff vfit ws in ceas they haid landit with thair forces amangs ws. And fall the wounderfull wark of Gods mercie and Justice in making ws fie tham, the cheiff commanders of tham to mak sic dewgard and curtesie to pure siemen, and thair fouddartis so abiectlie to beg almes at our dures and in our streites.

In the mean tyme they knew nocht of the wrak of the rest, but supposed that the rest of the armie was saiffie returned, till a day I gat in St Andros in print the wrak of the Galiates in particular, with the names of the principall men, and whow they war vfit in Yrland and our Hilands, in Walles, and vther partes of Eingland; the quhilk, when I recordit to Jan Gomes, be particular and speciall names, O then he cryed out for greiff, bursted and grat. This Jan Gomes schew grait kyndnes to a schipe of our town, quhilk he fund arrested at Calles at his ham coming, red to court for hir, and maid grait rus of Scotland to his King, tuk the honest men to his hous, and inquyrit for the Lard of Anstruther, for the Minister, and his host, and send hame manie commendationes. Bot we thanked God with our hartes, that we haid sein tham amangs ws in that forme.

That 88 yeir was also maist notable for the deathe of Quein Mother of France, Catherin de Medici, bludie Jezabell to the Sanctes of God, wha then was callit to hir recompence. As also the maist remarkable wark of Gods iustice in repeying the twa cheiff executors of that horrible carnage and massa-

cre of Paris, making first King Hendrie to cause his Gard stik the Duc of Guise vnder trest with the Cardinall of Lorean. And syne a Jacobin frier of that ordour, quhilk the King did maist for, maist treasonable to stik the King. The Lord working be maist wicked instruments maist wyllie and iustlie.*

Thus God glorifiet his name maist remarkablie in iustice against the graittest enemies of his Kirk, and sweit mercie and fawour towards his; for by the continuance of pace in this Yll, the Kirks of France, from almaist a desperat esteat becam mair and mair to be confortid, betterit, and at last releiuit. In the 85 and 86 yeirs, all the Protestants war chargit af France within sic a day, vnder pean of lyff, lands, guidis and gear; sa that the number of banished in Eingland war sa grait, and the pure of tham sa manie, that they war compelled to seik releiff of ws for the saming. And to the glorie of God I remember it, in the pure bounds I haid vnder charge at the first beginning of my ministerie, we gatherit about fyve hounder marks for that effect; bot few or nan did samikle, as be the finalnes of the soun may appeir. The soun of the haill collection quhilk the Frenche Kirks gat extendit bot till about ten thowland marks, as thair acquittances and Letters of thanksgiffing beares, quhilk I haiff in custodie, delyverit to me be the Generall Assemblie to translat in Scottes, and sett furthe to close the mouthes of invyfull sklanderars, wha gaiff out that that collection was maid for an vther purpose. As also, the collection maid for the Town of Geneua; wharfore we gat mair thanks by a Letter of Theodor du Bez in the name of the Senat and Kirk therof, nor it was all worthe, readie to be productit.

Nochtwithstanding of the Lords iudgments that yeir vpon Papifts, yit efter the spreit of the serpent wharwith they ar led, altho cut and deadlie woundit in diuers partes, neuertheles war euer steiring and menaffing. Sa that diuers Practeisars and Trafectars, Jesuistes, Seminarie Preifts, and vther emissars of the Antichryft crape in the Countrey, and kythed dangerus effects in diuers partes, namlie in the Northe and Southe. And, therfor, the maist wacryff and cearfull of the breithring, euerie an warning and moving vthers as the custome of the Kirk of Scotland was from the beginning, conveyned at Edinbruche, in the monethe of Januar the sam yeir, and gaiff in to the King and Counfall the Petitiones following:

* The Duc and Cardinall wer slein in Decem. 88; the Quein, for hartfearnes, followit in Januar; and the King was sicked the August following.

The Kirks humble Petition to his Maieftie and Counfall for prevention of the dangers threatened to the profeffion of the trew religion within this Realme. 1588, Jan.

THAT it may pleife his Maieftie giff command, bathe to particular Presbyteries, and sic vther minifters and barrones and gentilmen as falbe thought meit, to convein and confult vpon the readiest remedies of thir dangers appeirand, fa oft as they fall think expedient, and to report their opinions and advyfes to his Maieftie betwix this and the xx day of Januar.

That it may pleife his Hienes to forbear in tyme to cum to interpon his Priue Letters or discharges to the Kirk for fteying of thair proceeding with thair censures againft Papifts, when as they can nocht be reclaimed be lawfull admonitiones.

That Commiffioners may be directed to fum specialles of his Hienes Counfall, best affected and of graittest power to ferche, feik, and apprehend and present to Justice all Jesuists and vthers, privat or publick seducers of his Hienes leiges, and that the faids Commiffioners may be instantlie named, and a day apointed to the report of thair diligences in that behalf.

That fum specialles of the minifterie, affifted with fum weill affected barrones or vther gentilmen, may be authorized with his Hienes Commiffion and licence, to pas to euerie quarter of this Realme, and ther, be meanes that they find meittest, try and explore what noble men, burrowes, barrones, and vthers of anie rank or calling, profes the religion, and will ieyne afsauldie in the defence therof, and wha will nocht, and that a day be apointed in lyk maner for reporting of thair diligence.

That feing the speciall occafion of the finifter fufpitiones conceavit of his Hienes fynceritie in the treuthe, and that inanimates the Papifts maift, is his authoritie and fervice put in the hands of papifts, vnder whafe winges all Jesuistes, and vthers deuoted to that fuperftitious, findes countenance and confort; That, for remead therof, it may pleis his Maieftie to purge his Hous, Counfall and Seffioun, and to reteire his power of Lieutenantdrie, Wardanrie, and vther his auctoritie whatfumeuer, from all and whatfumeuer perfones, awowit or fufpected to be Papifts. And to let proclamationes be immediatlle directed for publication of his Hienes guid intention and mein- ing in that behalf, to the confufion of the Papifts and thair patrones, and confort of the godlie of- fendit this tyme bygean, with thair lang tolerance and overfight. FINIS.

Thir Petitiones presented be ws to his Maieftie and Counfall war granted, and thereafter meitting, Commiffioners war nominat throuhout all the partes of this Land, to put in execution the things crauit, wharvpon an Act of Counfall and Proclamation past out extant in print. The sam day it was thought guid that a certean fould be nominat to confult in privat concerning the best and maift reddie way of the said execution, wharof was ten of Noble men, Law- ers and Burges, viz. The Erle of Angus, guid Archbald, the Erle Mareschall, Mr [of] Glames, Thesaurar, the Lard of Louchleaven, the Clark Register, Mr Jhone Scharpe, Mr Thomas Crag, Mr Jhone Nicolfone, Jhone Jhoneftone of Elphiftone, and Jhone Adamfone. And ten of the Miniftrie, viz. Mr Andro Maluin, Mr Robert Pont, Mr Robert Bruce, Mr Dauid Lindsay, Mr Andro

Hay, Mr Thomas Bowchanan, Mr Patrik Galloway, Mr Nicol Dalglas, Mr Andro Mill and myselff. Wha meitting the sam day at efter noone, efter lang reasoning and advysment, thought it maist expedient and neidfull, first, that the said execution sould be without deley, in respect of the imminent danger.

Nixt, that forsamikle as ther war thrie rankes of enemies—the first of cheiff meanteiners of papists and papistrie; the second of Jesuists, Seminarie Preists and Trafectars; the thrid of awowars, receauers and interteiners of these in thair houffes, and partakers of thair purposes and ydolatrie,—it was thought best that the first sort sould be chargit to warde; the second apprehendit at vnwars and punished; the thride proceidit against conforme to the lawes of the Countrey, and being found culpable, to be punished accordinglie. And last, to the intent that sa weghtie a mater might be solidlie advyfit and sett down in all poincts, the Clark Register Alexander Hay, Mr Jhone Scharpe, Mr Thomas Crag and vthers war requesit to tak tyme and pause vpon the mater, and euerie ane seuerallie sett down thair iudgment in wrait. The quhilk being conferrit togidder, concludon was taken and reported to his Maiestie, wharof proceidit the acts and proclamationes, and commissiounes soone efter published in print.

At the sam tyme in that Convention war apointed certean Commissiounars and breithring to meit euerie ouk in Edinbruche for consulting vpon maters pertaining to the weill of the Kirk in sa dangerus a tyme, viz. Alexander Hay, Clark Register, Mr Jhone Lindsay, Lord of Session, Mr Jhone Scharpe, Mr Thomas Crag, Mr Jhone Skein, Mr Jhone Nicolfone, Aduocats, Wilyeam Lytle, Provost of Edinbruche, Jhone Jhonstone, Jhone Adamstone, Hendrie Charters, burgeses of Edinbruche, Mr Robert Bruce, Mr David Lindsay and Mr Robert Pont, Ministers.

Also the Kings ministers, with sum vther breither, war apointed to trauell with his Maiestie for a proclamation to be sett furthe, to let all his subiects vnderstand his Hienes zeall and cair for repurging of the land of Papistrie and meaintenance of the trew religion: And to desyre his Maiestie of new again now in his perfyt age to subscryve the Confession of Fathe maid, and renew the charge gissen in his minoritie to all his subiects to subscryue the saming ower again. The quhilk also was obtained and published in print.

It was fordar ordeanit that all Commissiounars and Moderators of Presbyteries in all partes sould be cairfull to haiff intelligence of all maters concerning religion and weill of the Kirk within thair boundes, and to mak aduertis-

ment of the faming from tyme to tyme to the forsaide Commiffioners apointed ouklie to convey in Edinbruche.

Item ther was a Generall Assemblie apointed to be hauldin at Edinbruche the saxt of Februar following; and the Prouinciall Assemblies in euerie schyre to be endit befor the xxij of that instant Januar. For the quhilk cause it was thought necessar that the Commiffionars of Provinces, and euerie minister within thair awin bounds, sould inform all weill affectioned gentilmen to relligioun of the attempts of papists and imminent danger therby, and of the libertie granted to convey be his Maieftie and Counsell, wherby thay may be moued to tak Commiffiones from Synods without feall to keipe the Generall Assemblie and mak it frequent.

And last as concerning Jesuistes, Seminarie Preists and vthers deceauers of the peiple, it was ordeanit that thair nixt Synods charge sould be giffen to euerie minister to declar tham excommunicat out of pulpit, at thair return immediatlie to thair awin kirks, that the peiple may bewar of thame, and ficlyk the companie of sic as fawours, interteines tham in thair houffes, or hes anie thing to do with thame: And for that effect euerie minister to haiff thair names inrollit. At this convention my vncler moderat and I wrot.

That Generall Assemblie in Februar was verie frequent of noble and gentlemen. Therat the Greiues of euerie province and presbyterie war giffen in, wherby it might be easelie perceavit whow horriblie the land was defyled all throuhout, bot namlie in the Northe and Southe, with Papistrie, Superstitione, blodsched, and all fort of villanie. Vpon the quhilk, regrates, griues, complents and petitiones war formed and presented to the King and Counsell for punishment and redres, quhilk war ower lang and tedius to be registrat. And the breithring steired vpe to wakryffnes and diligence in watching over thair floks and cairing for the haill Kirk.

For conclusion of this meruelus yeir I can nocht forget my particular, seing that is my speciall purpose to recompt the gratius working of my God with me. He corrected me sweitlie in taking from me at the beginning therof my litle sone Andro. Bot recompenced the sam again maist bountifullie in giffing me another Andro, born that sam yeir in the monethe of August: Sa the Lord taks, the Lord giffes, blessed be the nam of the Lord for euer.

The bairn was fallon beautifull, lowing and mirrhie, and seimed to be of a fyne sanguine constitution till a quarter efter he was speaned; bot fyne, wither be wormes or a hectik consumption, I knaw nocht, bot his fleche and cullor

fealed, and be the space of a quarter of yeir consumed and dwyned away, kelping alwayes the sweitest and pleasandest ei that could be in annes heid. I was accuftomed to fett him at the end of the table in tyme of denner and supper, as the Egyptiens did the picture of dead, till acquent me therwith ; and yit when he died, I mervelit at my awin hart that was sa vrened and moused with it, sa that yit when I wrot this, I was nocht frie of the bowdnings of the bowelles of that naturall affection. And if we that ar erdlie wormes can be sa affected to our childring, what a loue beares that heavinlie father to his ! He was my first propyne and hansell to heavin. I can nocht forget a strange thing at his deathe. I haid a pear of fyne milk whait doves, quhilk I fed in the hous : The ane wharof that day of his deathe could nocht be haldin af his cradle, bot stoped from fitting aboue it, crape in and satt in vnder it, and died with him : The vther, at my hamcoming on the morn, as I was washing my hands, cam, lighted at my fute, and pitiuslie crying, " Pipe, pipe, pipe," ran a litle away from me. Then I called for peyes and beanes to giff it ; bot they schew me it wald na eatt. I tuk it vpe, and put pikles in the mouthe of it, bot it schuk tham out of the throt ; and parting from me with a pitifull piping, within twa or thrie houres died also. I maid on him this Epitaphe.

A fojournar in London, I this gat,
At hame in tyme of trouble thow was born,
The babbes for beautie thought maist diligat,
Thy beautie seim'd yit farder till adorn.

As Democrit thow first the warld did skorn,
For to refrains the mynd a meakles marrow ;
Syn to reveall my wickednes forlorn,
The tears of Heraclit thow seim'd to borrow.

I set this in my fight at evin and morrow,
My hart till humble, acquenting me with deathe :
But O the love of parents ! what a sorrow
Did sease on me, fra th' anes thow lost thy breathe !

Oh ! first lyk pleasand floure on erthe thow grew !
Syne dwyn'd to dead, with doves to heavin thow flew !

This page, if thow be a pater that reids it, thow wilt apardone me. If nocht, suspend thy censure till thow be a father, as said the graue Lacedemonian Agefilaus.

The ministerie of Mr Robert Bruce was verie steadable and mightie that yeir, and diuers yeirs following, maist comfortable to the guid and godlie, and maist ferfull to the enemies. Sa that it was sensabilie perceavit that as God haid substitut to Mr Knox, Mr Lawfone, sa haid he prouydit Mr Robert to supplie that inleak. The godlie, for his puissant and maist moving doctrine, louit him; the warldlings for his parentage and place reuerenced him; and the enemies for bathe, stude in aw of him. The Chancellor, Mr Jhone Metellan, enterit in speciall frindschipe with him, Mr Andro and me, and keipit trew and honest till the day of his deathe. He helde the King vpon twa groundes sure, nather to cast out with the Kirk nor with Eingland. Whowbeit he haid maid informationes to him of guid men by the treuthe, to win him court at the beginning in the Duc his dayes, quhilk he wald fean haiff mendit, bot could nocht.

1589.—The yeir following ther fell out a mater in St Andros that wrought heaue and grait trouble to the best and honestest men in all that town, and quhilk occupied me mikle and fear, bathe in mynd and body, manie yeirs efter. The occasion wherof was this :

The Bishope haid lurked a yeir or twa lyk a tod in his holl, as his custum was when things framed nocht with him; and indeid, be the Chancellars moyen, efter he was ioyned with ws, the Kings opinion and lyking was far diuerted from him. He deuyses in this mean tyme a mischeiff to be reuengit vpon his mislykers, and steires vpe a Jakman of his called Hendrie Hamilton to quarrell a Maister of the Vniuersitie, Mr Wilyeam Walwode, Professour of the Lawes, a man bathe in blude and affinitie ioyned neir to the maist honest in all the town, knawing weill that bathe sic of the Vniuersitie and town that lyked him nocht, wald tak part with the said Mr Wilyeam. This Hendrie comes vpon the Hie Gett, Mr Wilyeam going to the Principals Lessone of the New Collage, and efter quarreling words, touks him and striks him with the gardes of his sword. Mr Wilyeam plantes to the Rector, wha calling the said Hendrie befor him, efter cognition, depryves him of his name of Maister (for he was maid Maister,) and ordeanes him to mak a humble satisfaction to Mr Wilyeam in the sam place whar he iniourit him. This he refusing to do, the complainer meined his cause to the Lords of Session, wha gaiff out compulsators vpon the Rectors decreit, wharwith the said Hendrie being chargit, first be the moyen of a certean wicked men, misgyders of the town, fauorars of the Bishope, and haters of thair honest and guid nibours

onlie for their vertew, he is receaued in the number of the citiciners, and maid burges. Then he comes deffimulatlie to the Rector, desyryng the execution of the charges to be superceidit, and promifit to mak amends to Mr Wilyeam on the Hie Streit sic a day. Be this Mr Wilyeam is fecoure, and within a day or twa addrefes him to his ordinar Lessone of the Lawes within the Auld Collage, and going from his hous in the town to the Collage, his gown on, his book in the a hand, and sand glas in the vther, meditating on his Lessone, Hendrie Hamiltone vshes out of a hous, whare he lay in wait for bloode, and vnbesetting Mr Wilyeam, with the first strak wounds him in the hand and mutilats him, and haid proceidit fordar, giff be sum gentle men pass- ing that way, he haid nocht been steyed. Mr Wilyeam is lead to his mothers hous crewallie woundit, the newes wharof gaes amang his frinds, they ryse and rine togidder in armes to affist the Bailies for iustice. Bot an of the Bailies being vpon the conspiracie, refusing thair assistance, brings the murderer, accompanied with the Bischopes guid brother, James Arthour, called comounlie Jaques, and a officer or twa and na ma, and in plane provocation, by the teithe of the partie, convenit befor Mr Wilyeams mothers stare, yet whar he was lying with his wound bleading, sa that it could nocht be steamide. The quhilk, his brother and brother in law feing, could nocht abyde, bot making a mint, maid the lown to flie, and steirit vpe a grait tumult of all fort running togidder in armes, Vniuersitie, citie, and gentle men being in the town for the tyme. In this tumult nane is sa biffie to schow his manreid in feghting as the said Jaques Arthour, and meitting with his marrow, with rapper and dagger, missing his ward, he gettes a porh at the left pape, wharof he dies. His corps is brought to a chirurgians boothe and fighted ther, and fought be his frinds and a number in publict, and fund to haiff that onlie a point streak of a rapper sword, be whom giffen na man could certeanlie knaw, sum suspecting an, and sum another. Mr Wilyeams brother Jhone persewes efter Hamiltone, wha crying for mercie, and randring himselff, obtaines mercie at the said Jhones hand, and be him is brought out and delyverit to the Bailies againe.

The tumult steying, the honest men goes to thair houfes, ignorant altogidder of anie euill done, namlie of the slauchter of the said Jaques. Amangs the rest, an James Smithe, a man of singular qualities, graittie beloued of all godlie and guid men for his vertew and guid conditiones, and asmikle invyed and hated be the wicked, is warned be diuers that loued him, that ther was a man flaine, and the mater was dangerus, prayed him therfor to hauld himselff

quyet and out of the way for a tyme. The quhilk he refused, repofing on his innocencie, and faying they haid fufferit wrang in the perfone of thair frind, bot haid done nane. Incontinent, the bailyes comes to the hous of the faid honest man, better accompanied nor when they convoyit Hamiltone to the Tolbuthe, and charges him in the Kings name to go to warde with thame. He willinglie obeyes and gaes with thame, and fa does the rest, to the number of nyne or ten.

These fimple foulles this wayes fangit in the net of these craftie hountars, (wharin the partes of all I could pent out particularlie giff my purpose permitted,) war from the Tolbuthe brought to the Provefts hous, wha, withe the Bischope and rest of the misfreaullars of the town, war all vnder a complot, refoluing then to be weill reuengit upon these honest men, wha, at the ham coming of the Lords out of England, haid fought redres of manie grait abuses and inormities committed be the saids misfrewlars of St Andros, luiking that all things then fould haiff bein corrected and sett in guid ordour,—that Zuill comoun they thought to repey weill now at Pasch.

Sa they are fummoned to a day of law in Edinbruche, whar, vnderftanding the law to be ftreat, and wanting the Prince fawour, quhilk was caried by tham be the Bischopes faction, and therwithall craftelie abbusit be thair feinyed frinds, they ar brought in effect to com in the will of the partie, wha decernes vpon thame all banifment furthe of the town during thair will; and vpon twa in fpeciall, to wit, James Smithe, to whafe worthie praife I fpak befor, and Jhone Walwode, brother to the faid Mr Wilyeam, banifment out of the countrey, vpon grait foumes of controuention and fure caution. By this malitius craftie deuys and convoy war these guid honest men thus wayes maift innocentlie and vniustlie vexed and baniffed out of the realme from thair wyffes and childring fax yeires, and at thair retourning wars handlit, as we fall heir in the awin place. Bot as the Bischope, withe the rest of the misfrewlars of that town war the beginnars, fa I can nocht omit vnmentioned a venomus and malicius profecutor, whafe vnplacable hatred and infatiable greidines of these honest mens gear was fic, as na kynd of dealling, credit, fawour, or requeift of men of all fortes, rankes, and degries within the countrey, employed ernestlie for to brak and mitigat him, could purchas nor procure ony kynd of dres at his hand. This was Mr Jhone Arthour, ftubburnlie and difpytfullie refusing all reafone, for this fpeciall caufe for that the minifters faworit tham, infpyrit but question be the fpreit contrar to Chryft and his minifters. The pretext of his malice and auarice was, that as he wald affirme

against all the world and treuthe itself, that James Smithe was the slayer of his brother, against whom James haid never anie querrell, nor cam neir him that day ; bot was cleirlie sein and knawin to be a pair of buttes lainthe from him when he was flaine ; and farder, fyve hounder saw that onlie a porhe of a rapper, wharof he died, haiffing na kynd of stroak or wound ma, and euerie man spyed James sword that day to be a brad sword. Bot the treuthe was, James was ritche, honest, and vpright; verteus in his calling, and the vther pure, debauchit, greidie, and neidie, and therwithall a lawer, attending on Session, and wating to mak his prey of the soumes of contrauention, quhilk war grait and large, or then thair æquivalent be composition, for he kend they could nocht, nor wald nocht byde out of thair awin countrey.

The mere pitie and indignation of my hart (as the cerchar of harts knawes) maid me to indeuor what I could for the helpe and confort of that honest man in speciall. Lykas ther was na honest or godlie man in the land wha ather knew him or hard of him bot meined his ceas and moyenned for it as they might, bot na grace was to be fund at a graceles manes hand.

About the middes of that yeir 1589, François, Erle of Bothewall, tuk vpe bands of men of weare, vnder the conduct of Coronell Hakerston, vnder pre-tence to tak ordour with the Ylles, bot it preived in end a Spanishe papisticall course, as is discouered in the buik of the execution of Fentrie. His Capteanes leading his men langs the coast syde, oppressed and troublet the Townes therof, euill fauored be going and returning anes. The second tyme they enterit to compas and visit ower again, and cam to Kirkady, sending thair furriours and commissars befor, to prepear for tham sum pices of armour and interteinment. Bot Carell, Anster and Pittenweim, with assistance of sum gentilmen of the countrey about, resoluved to resist and feght tham. The quhilk when I perceaved, I maid hast to Court, and informed the King of the abbis and com-motion that was lyk to be, and purchassed Letters to discharge the Capteanes from proceeding anie farther, and if they wald nocht, to warrand the subiects to resist. The Erle being Admirall, discharges the bottes at Leithe from gif-fing me passage ; bot taking iorney to the Queins ferrie, I cam with sic dili-gence as I could, bot or I cam, the Coronell, with his men of wear, war fean to tak the steiple of St Monians on thair head, vtherwayes haid gottin sic wages peyed tham as wald haiff interteined tham all thair dayes. And yit infisting, they brak the apointment quhilk the Tutor of Pitcure (that notable Prouost of Dondie,) maid betwix tham and the Towns, and cam fordwart to Pittenweim ; bot at my coming with the Kings discharge to tham, and war-

rand to our Townes to refist in cais of difobedience, they war fean to reteire and leaue af. Sa it pleafed God to keipe from blod fchedding, and releius our Townes of a grait feir and vexation.

In the beginning of wintar, the King, accompanied with the Chancellor and certean vthers of his Counfall, with twa of the Miniſterie, in verie ſecret maner imbarkit, few knowing till he was away, and landit at Vpſlaw in Norroway, efter mikle foull wather of a ſtormie wintar, and from that trauelit be land to Denmark, throw marie woods and wildernes, in conſermed froſt and ſnaw, and thair maried his Quein Anna, and maid guid cheir, and drank ſtoutlie till the ſpring tyme. At his departing he apointed Mr Robert Bruce to be on the Counfall, and recommendit the eſteat of his countrey to him, and the miniſterie in ſpeciall, reſoſing, as he profeſſit, vpon him and tham aboue all his nobles. And indeid he was nocht diſapointed, for of the ſawour of God thair was never a mair peaceble and quyet eſteat of a countrey nor during that tyme of the Kings abſence: Sa that, whar befor or ſen ſyne, few monethes, yea oukes, was ther without ſum ſlauchter, ther was na ſic thing during that tyme.

Boduell cam then in publict, and of his awin accord maid his repentance befor Mr Robert Bruce in the Kirk of Edinbruche, for his licentius, diſſolut lyff, and all his bypaſt ſinnes, and promiſed, be Gods grace, to kythe another man in tyme coming, &c. Bot it was a taking of Gods name in vean, and publict abuſing of himſelf and the Lords peiple; and therfor the Lord curſed him, for na thing ſucceidit weill with him thereafter.

1590.—In the ſpring tyme of the yeir following, the Generall Aſſemblic conueined at Edinbruche. At quhilk diligent tryell being taken, it was fund, that na ſteirage at all was in the countrey of Papiſts, of theiſſes, or anie troubelſome inordinat perſones. Wharof the breithring praiſit God, and apointed; efter the ordour that the Kirk of Edinbruche haid taken vpe, that thair ſould be faſteing and moderat dyet vſit euerie ſabathe till the Kings returning. The quhilk cuſtom being found verie meit for the exerceiſe of the Sabathe, was keipit in Edinbruche in the houſſes of the godlie continualie thereafter. Sa that ſparing thair gros and ſumptuus dinners, they vſit nocht bot a diſhe of brothe or ſum litle recreation till night; and that quhilk was ſparit was beſtowit on the pure. Boduell reſorted to that Aſſemblic, and keiping hous in the Abbay in the Kings awin houſſes, he haid the Quein of Eingland be hir Ambaſſator ordinar (Mr Robert Bowes wha ley at Edinbruche, a verie godlie man, and to

his vittermaist lowing and cairfull of the peace and weill of the twa realmes of Eingland and Scotland,) to be his commer, and Mr Robert Bruce, my vncle, and me, being Moderator of that Assemblie, invited now and then to guid cheir, haiffing sum grait purpose and to luik in hand; bot he wes neuer lukkit nor honest to God nor man.

At this Assemblie it was ordeanit, That all and euerie minister that haid ma Kirks nor ane in cure sould demit the rest, and tak him till ane only. Also that the Townes of Edinbruche, Dondie, Stirling, and St Andros sould aggrie with sic as they thought meit for tham, and report againe to the Assemblie for thair transportation. Vpon the quhilk I wes earnestlie delt with be all the saids Townes; bot the loue of my awin flok and Presbyterie, and vicinitie of my vncle in St Andros, permitted me nocht to condiscend vnto tham. For this my parochiners aggreit amangs thamselues to big me a hous; bot being vndertaken, as it comes of comoun warkes, it fealit. Therfor my God and heavinlie father, the giffar and prouyder for me of all guid things, put in my hart to tak the wark in hand myself; and, albeit I haid nocht fourtie pound in readie money, yit furnesit all things so stranglie to me, that annes begoun, it ley neuer a day till it was compleit, God haiffing sum confort to minister to his awin servants therby from tyme to tyme thereafter. It was begun the 5 of Junij, and endit with October following 1590.

In the yeir 1590, the King, accompanied with his Quein, cam hame the first of May, to the grait ioy and contentment of all the countrey. Diuers practesies of witchcraft and deuilrie was against him, as he was certified of thereafter, bot the mercifull and mightie hand of God watched ower him, and preferred him at the earnest prayers of his fathfull servants the ministers, whom then he acknowlagit to be his maist fathfull freinds. Within a monethe or twa efter his retourn was keipit a maist solemne action and magnific of the Queins Coronation, and entres in Edinbruche. At the quhilk my vncle, Mr Andro, in fawour of the Ambassatours sent from diuers Duces and Princes of Almanie and Flanders, maid and pronuncit an Oration in vers to the grait admiration of the heirars and thair exceiding ioy and contentment, namlie of bathe thair Maiesties. The King gaiff him grait thankes, saying, he haid sa honored him and his countrey that day, that he could never requyt him, and thereafter wald insist farder, and command him to giff the sam to the printar, that with diligence it might be exped, for ther was nan of the Ambassadours bot haid maid him request for that effect. And indeid this was the wark of God to haiff his awin servand honored, for Mr Andro haid nocht bein warrit

to this Coronation in anie convenient tyme, and haid na thing preparit bot sic as cam in his meditation a night or twa, anent the right way of rewling and goverment, the quhilk he vtterit with a meruelus dexteritie and grace. And, at the Kings comand, the morn efter the pronouncing, gaiff it to the printar, with an epigram of dedication to the King, and intitulat the *Στεφανισμος*. The copies of it past throw all Europe, and was mikle esteimed of be the lernit. Josephus Scaliger wrait to him congratulating, and said, “*Nos talia non possumus.*” Lipsius reiding it said, “*Reuera Andreas Meluinus est ferio doctus.*” Be the quhilk occasion, as often befor and sen syne, all the lerned in a maner lamented that he wald nocht set himselff to wryt, quhilk was mikle meined to him be all his frinds, bot he said, that God haid callit him to vse his tounge and viue voice yit; when he fand the calling and warrand for the pen, quhilk God wald giff if he thocht it guid, he fould do therefter.

The apointed ordinar Generall Assemblie was keipe at Edinbruche in August, at the quhilk it behoued me to mak the exhortation. I cam to the King-orn the night befor, and imbarking with certean breithring, we cam within a myle and les to Leithe, bot a contrarie wind coming iust in our teithe when we haid vfit all meanes be burding and rowing, we war compellit to go bak againe, with a foull schoure, and landit at Brintyland, whar na hors war to be gottin, and being past sax hours at evin, I was to enter in iorney on my feit to go about, when God respecting his awin wark, fend the wound in the waft with a pleasand fear night; and sa finding be the sam Prouidence a lytle schollab, reposing on him whafe turn was in hand, we tuk the fie, and gat verie fear passage and cam to Edinbruche euen as nyne of the night strak, obtaining of Gods mercie that nights repose, quhilk I luiked nocht for, to inable me for the mornes action.

It fall nocht be impertinent to remember sum pointcs of the doctrine vttered at that tyme vpon the 1 Thels. v, ver. 12, 13.

The text being founed and opened vpe, thir heades war infited into:—First, anent the weght of the charge of the ministerie; nixt, anent the honour therof; thridlie, whow neidfull *νουθεσια*, rebuk or admonition, was in the Kirk and amangs breithring. Vpon this last head, occasion was takin to speak at lainthe of disciplin, quhilk also at mair lainthe I thought pertinent heir till insert, because the course of the cheiff mater of this Storie rinnes vpon that.

First, That discipline was maist necessar in the Kirk, seing without the sam- ing, Chryfts Kingdome could nocht stand. For vnles the Word and Sacraments

war keipit in finceritie, and rightlie vfit and practefit be direction of the difcipline, they wald foone be corrupted. And therfor certean it was, that without fūm difcipline na Kirk, without trew difcipline, na rightlie reformed Kirk, and without the right and perfyt difcipline, na right and perfyt Kirk.* This was cleirlye declarit be the exemples of a Republict and Citie, and of artes of warfear and paforage. The Storie of the giffing, beginning, continowing, brak and reftoring againe of the trew difcipline within the Kirk of Scotland was recompted and callit to remembrance; and thervpon exhortation giffen to dell with his Maieftie in maift graue and instant maner, That his Maieftie wald fchaw that taken of trew thankfulnes to God for the grait benefit of his faiff prefervation and retourning with his Quein from Denmark, as to refchinde and abolifhe obfcure and dangerus lawes maid in preiudice of the difcipline and libertie of Chryfts Kingdome within this realme, haiffing fund in guid experience in his abfence, as alwayes befor, the guid will, fidelitie, loue and cear of the minifterie as of thair God, and Chryft Jefus his king, be him anointed and fett over all, whafe caufe this was quhilk he haid put in the hands of his pure fervants, &c.

Alfo the haill breithring war erneftlie exhorted to studie the difcipline diligentie, and practife it cearfullie, that they might be able at all occafiones to ftand in defence therof, as it hes bein of Gods grait fawour with the treuthe of the doctrine fett doun out of the Word of God; and the practife of the ſam fund maift halfome and profitable within the Kirk of Scotland. And that at this tyme, for thrie cauſſes namlie; firft, becauſe of the eſteat of the godlie, guid, and zealus breithring in England, our nibour Kirk, ftanding for the treuthe therof, and fearlie ſuffering for the ſam. Secondlie, becauſe theſe Amaziaſes belligod biſchopes in England, be all moyen, yea and money, war ſeikand conformitie of our realme with thairs till invert and pervert our Kirk, as did Achaz and Vrias with the King and Altar of Damafcus. Thridlie, becauſe we haid lurking within our awin bowelles a poiſonable and venne-mus Pfyllus, a warlow I warrand yow, ſa empoiſoned be the vennome of that auld ſerpent, and ſa altered in his ſubſtance and naturall, that the deadlie poiſone of the vipere is his familiar fuid and nuriture, to wit, lies, falſhode, malice and knauerie, wha hes bein lurking a lang tyme hatching a cocatrice egg, and ſa fynlie inſtructed to handle the whiffall of that auld incharſtar, that na

* At this the Eingliſhe Ambaſſatour being preſent, ſturred, and conferrit with me therefter at laimbe, whom I ſatiaſeit.

Pfyllus, Circe, Medea, or Pharmaceutrie could euer haiff done better. This is Patrik Adamstone, fals bischope of St Andros, wha at this tyme was in making of a buik againt our discipline, quhilk he intytles Pfyllus, and dedicates to the King, the epistle dedicatorie wharof is in my hand, wharin he schawes his purpose to be, to fouk out the poisons of the discipline of the Kirk of Scotland, as the Pfylli a vennemus peiple in Afric soukes out the venom of the wounds of sic as ar stangit with serpents. But I trust in God (said I) he sall proue the foole als madlie as did these fillie Pfyllies, of whom Herodot in his Melpomene wryttes, that they perished altogidder in this maner: When the South wound haid dried vpe all thair conseruars and cisterns of water, they tuk counsall all in a mynd to ga againt it in armes for advengementt, but coming amang the deserts and dry sandes, the wound blew hichlie and owerwhelmde thame with sand, and destroyed tham euerie man. Sa I dout nocht sall come of this obstinat, malitius foolle, whilas he intends nocht onlie to stope the breathe of Gods mouthe, bot also to be advengit vpon it, because it hes strukken him sa, that he is blasted therwith and dried vpe, and maid voide of all sape and moisture of heavinlie lyff. But alas! my breithring, (said I,) giff yie wald do that quhilk I think yie bathe might and fould do at this tyme, to wit, to ratefie and approue that sentence of excommunication maist iustlie and ordourlie pronuncit againt that vennemus enemie of Chryfts Kingdome, as I am assurit it is ratefeit in the heavines, as cleirly may appeir be the effects therof, na les then in the dayes of Ambrose, when Sathan sensiblie possesit sic as war delyverit to him be excommunication, he wald feill better his miserable folie, and be woun againe to Chryft if he be of the number of the elect. The quhilk, if yie do nocht, my breithring, by a soar experience nocht lang syne past befor, I may foretell yow a thing to come, giff God in mercie for his Chryfts seak stey it nocht; that yie will find and feill yit mair pernitiusslie the reserued poisons of that Pfyllus in brangling the discipline of the Kirk, and punishing of our vndewtifull negligence.

An vther point of the doctrine then vttered I hald it nocht vnprofitable heir to insert, because of the necessitie therof yit abyding vnamendit. This was anent the dewtie of the flockes to thair pastors and watchmen. The flockes aught to loue their pastors deirly be this text and vther of Holie Scripture; they aught to proude for tham all things neidfull and comfortable for this lyff, and to giff tham that honour quhilk apertaines to the ambassatours of Chryft. God biddes thee honour him in the ministerie of his worshipping, and thy saluation with the best of thy substance; and giff thou do nocht this

way acknowlage the awnar of all thy substance and giffar therof, thow art bot an vnthankfull theiff, and nocht a lawfull proffessor therof with guid conscience, and at that day of Gods iustice court, thow sall heir the dome and feill the punifment of a theiff, if thow prevent nocht be repentance.

But heir our flockes excuses thamselues, saying, Our teinds ar rigurusslie exacted and taken vpe from ws, therfor this burding lyes vpon tham that gettes the teinds, &c. Answer, If men pitie thair awin faulles, it is na excuse for tham; for giff they war neuer sa fear spulyied and oppressed, wald they want the necessar fluid of the body, and reyment thair of, sa lang as they haid anie thing left, yea or could beg or borrow? Na: They wald vse the reddiest for the present necessitie, and prease to remead the oppression and wrang, by what meanes they could. And why will they nocht vse the lyk for the fude and reyment of the faull and inwart man? Is it warfe then the bodie? Is it nocht to be ceared for? Or is ther nocht a faull, a heavine, a hell, a God, a Deuill? Na, I am sure my breithring, if this doctrine soundit often in publict and privat amangs the pure famifing faulles in this land, a guid number at least wald be walkned and moued to seik pastors on thair awin charges.* I speik be guid experience, I thank God for it: Tak peanes and distrust nocht God, he will work and bring furthe sum guid effect. I neuer saw yit a piece of fathfull peanes taken vprightlie for the honour of God, and saluatioun of pure faulles, bot it fand a blessing and succes worthie of all, and it haid bein ten tymes mair. Nather yit, euer knew I in Scotland a man of guid conscience, that durst in conscience come to the schaking af of the dust of his feit against anie town or congregation. And for my awin pairt, I fand euer the fault mair in the peanes of the pastor, nor the purs of the peiple if they haid it. Yea, can it be possible that a man sall gean or fordar a faull to Chryft and the lyff euerlasting, and nocht receaue of his purs and things of this lyff as he may speare, and it war to speare it on himself? Na, nocht possible, for a thankfull hart getting mon giff againe; and if nocht thankfull, na Christian; and winning the mans hart and faull to Chryft and thie, the man himself, and what he hes, mon be at thy command in Chryft.

O bot they will say, Sall the sacrilegius then pas frie, and bruik the teinds? Na, nocht sa: Bot let the flocks and pastours ioyne togidder, and cry

* NOTE. That nochtwithstanding of the ordinance of the last Assemblie, men war leathe to quyt the multitud of Kirks, saying ther wald na stipends be gottin to Kirks, and men could nocht enter to charges without stipends.

and craue at the King, Counfall, and Esteattes, and be bot als ernest in that mater concerning the service of God, and the weill of thair awin faulles, as gentilmen and vthers ar in things twitching thair heritage, honour, and vther ciuill or criminall actiones, and I will warrand they fall com speid. For whow ather could they, or durst they, be refused in sa reasonable a petition, &c. Bot what is the kirks dewtie in this ceas? That we leaue na thing vndone that Chryft hes put in our hands, and requyres of ws, according to our office in the rewling of his Kirk and Kingdome. Ar we the trew Kirk? Ar we the lawfull Ministerie? Haiff we the authoritie and powar of his schapter? Haiff we that fyre that deuores the aduerfar, and that hammer that braks the rokkes? Yea, and haiff we nocht that scharpe twa eagit sword? or is it scharpe and drawin onlie against the pure and mean annes, and nocht potent in God for owerthrowing of hauldes, for doing vengeance vpon haill nationes, cheftesing of peiples, yea binding of kings in channes, and the maist honourable princes in fetters of yron, to execut vpon tham the iudgment wryttin? And finalie, is thair exception ather of persones or finnes befor the iudgment seat of Chryft? or fall his sword or censour strik vpon the pure adulterar or furnicator being contumax, and ly in the scabart rusting from the sacrilegius, suffering tham to go on contemptiusslie obstinat? Na, na! deir breithring, I man vtter the advys that God hes put in my hart, submitting alwayes my spreit to the prophettes.

First, I wald the Kings Maiestie sould be traueled withe for his fawour and concurrence, wha is neir als far hurt in this mater as the Kirk is. We haiff his will; we haiff his promise; we haiff manifold exemples and reasones to ley befor him. We, and the graittest and best number of our flockes, haiff bein, ar, and mon be, his best subiects, his strynthe, his honour. A guid minister (I speak it nocht arrogantly, bot according to the treuthe,) may do him mair guid service in a houre, nor manie of his sacrilegius courteours in a yeir, &c.

Nixt, I wald wis that from this present Assemblie, war directed to the cheiff sacrilegius persones in all the schyres of this Realme, chosin men of godlie grauitie and authoritie, full of the Holie Ghost, till instruct, admonise, and charge tham in the name of God, and of his sone Chryft Jesus till amend but deley, &c.

Last, that a frequent and honourable Assemblie war keipit, assisted be the Kings awin presence in persone, solemnlie sanctified with the exercois of fasting and humiliation, with a guid number of gentilmen and burgesles, directed

in commiffion from euerie paroche and brouche thervnto: Befor the quhilk certean of the specialles of thefe facrilegius perfones might be callit and compeiring, inquyrit if they war of Chryft, and of the trew members of his Kirk or nocht. If they answered they war, then let them testifie it be heiring of his voice and the voice of his Kirk. If nocht, let be fchawin tham that Chryft commands to hald tham as Publicanes and Ethniks.

O then, me thinks I heir fum crying, Will ye excommunicat tham? That will breid a grait fchifme and vproare; they are the cheiff that faught for relligion; yie will ryde with a thine court if yie want tham. Soft, I pray yow, and heir reafone. I wald ask tham wither it war the nam or the mater of excommunication that they abhorrit and fearde. Giff it be the mater, ar they ignorant of that quhilk is fa aft dung in thair heides, to wit, that ipfo facto befor God they ar excommunicat, fa lang as indurdlie againft thair confcience they ly vnder the curs of that execrable facrilage? And as for the effects and inconvenients alleadgit, I ask onlie if this be that dewtie that God bids ws do, and requyres of ws conforme to our office? When anie abyds in finne wherby God is difhonorit, the Kirk hurt and fklanderit, and the perfones felf indangerit of condemnation, can the pastors be answerable for the difcharge of thair dewtie, except they deall with that perfone be all the meanes that God prefcrivit to thair calling, wharof the speciall ar the word and difcipline? And if it be our dewtie, what haiff we mair to do bot to obey and do it, leaving to God the effects, quhilk ar in his hand alleanerlie?

And yit to answer by guid appeirance, this mater fall proceide fa fearlie and cleirlye, that nan can repung therto, except they will planlie ganftand God, the Kirk, the King, and all guid reafone, and fa doing wilbe fa weak, that they may be easilie owercom. As to thair number, it is na thing in respect of the multitude of pure faulles that wants thair spirituall fuid, and are oppreffed in thair teinds, and of the number of guid men that fean wald for reformation. As for thair feghting for relligion, fa did facrilegius Achan for the inheritance of Canaan, Saull for Ifraell, Joab and the fonnes of Seruia for the kingdome of David; bot they war nocht approued of God. It is nocht the feghtar that is commendit and allowit, but he that feghtes rightlie and lawfullie. The praife of planting of relligion in this land apperteines to the Lord of Hoftes alleanerlie, and when euer they boft of that, they fall in a dowble and hichar degrie of facrilage, arrogating to tham the glorie of God, and that maift fallie, nocht being fa mikle as Gods guid instrument.

For if they refuse that quhilk we craue, they declar euidentlie they faught

never for God nor religion, bot for the kirk gear, to disturbe the possessours therof that they might invade the sam; they faught neuer against the Papists, bot against the Titulars of the Teinds and rents of the Kirk; they sett nocht thamselues to hauld out Jesuistes, bot the suddarts that clamed right to Chryst cott; they wald nocht rut out the seminarie preists, bot the seid of the Kirk, guid larning, and all religion. Sa that if God, if Chryst, if religion, if miniserie, salbe reclaimers of the Teinds and Kirk gear againe, they fall at an instant becom to tham, Satan, Anti Chryst, Papistrie, and Jesuistes. And now if it salbe the number of sic that fall mak out our number, war it nocht better to be few? or sic courteours to sett out our court, war it nocht better to be courtles?

Wharfor, deir breithring, (said I) to be schort, and conclud my opinion, that it may receaue ather your approbation or censure, my exhortation is, that we be cearefull till vnderstand our dewtie, and what command we haiff of God in this poinct, and weying it rightlie, that we be about cairfullie to put it in practife, leaving to God the euent and effect, reposing ourselues, what euer fall out, vpon the warrand of his will, and the testimonie of a sound and vpright conscience. Let ws nocht say with the slugart, "Ther is a lyon in the way;" nor for feir of stormie wound or wather leaue af to saw and schear the Lords land. Gif Chryst and his Apostles haid sa done, the Gospell haid neuer bein preatched. And if the'se noble instruments steired vpe in this last age, even in this countrey, haid been sa terrified, we haid neuer enioyed this libertie and fruit therof. Let ws be then incuragit in the strainthe of our almightie God, and in the authoritie of his hie calling; and the mair that sacrilegius auarice carie men away from God and religion, let ws the mair earnestlie seik efter him, and procure the weill and confort of the faulles concredit to ws. And without question we salbe terrible to whatsumeuer enemie and contrarie powar, and fall want na guid thing. We fall feid sweitlier and better on a dishe of pottage, nor they on thair kinglie fear, serving an God trewlie, and stryving with our Chryst against the vnthankfull warld. It was God, euen our God, wha almost by all meanes begoud the wark meruelouslie, and na les meruelouslie by all meannes hes continowed it in despyt of all contrarie craft and powar; and the sam, our guid God in the sam fort will croun and end it. That all praise therof haillelie may be his, to whom be it for euer. Amen.

This doctrine and advys was weill lyked and approuit of all, bot was nocht thought expedient to be practised at that tyme be the wisedome of the politik and warldlie wyse. And siclyk concerning the bischope, whom they percea-

vit to be fallin alreadie gif he war lettin alean; bot if he war put at, the King wald tak his part, thinking it was for his cause he war put at. Onlie this was concludit, That euerie minister sould haiff a copie of the Book of Discipline and peruse it; and euerie Presbyterie sould cause thair haill members subscryve the sam, and the refusars to be excommunicat, purposing therby to ather cause the Bischope subscryve the sam, or then to be of new excommunicat: Bot God wrought that mater better.

The Bischope being a man that delt deceitfullie with all, and neuer dischargit sa mikle as a ciuill dewtie according to the lawes, reposing vpon the Kings sawour, at last the King was sa faschit with compliments of all sortes of men vpon him, that he was sa often denuncit to the Horn, and sa lang lying registrat therat, and vnderstanding therwith that he was infamus and euill loued be all men, he was eschamed of him and cust him af; and fordar disponit his lyffrent to the Duc of Lennox, with the temporalitie of the bischoprik, wherby the miserable bischope fell in extream pouertie, and therwithall in a heauie disease of body and mynd. Bot he haid simulat sa often seiknes that nan beleiued him till he was brought till sic necessitie that he was compellit to wrait to Mr Andro, my vncl, mak confession of his offences against God and him, and craue his helpe; wha, but fordar, visited him, and supported him sa, that the space of diuers monethes he leiued on his purse. At last he besought him to get him sum collection of the breithring in the Town, and for thair satisfaction promised to present the pulpit and mak publict confession. Bot whither he feniyit excuses, or that it was sa indeid that God wald nocht permit him, I knaw nocht, bot he haid neuer that grace to present the pulpit againe. In the end of that wintar he send to the Presbyterie, and maid humble sutt to be relaxed from excommunication; and the breithring, douting whether it was that he felt the dint therof in effect vpon his conscience, or to be a mean to insinuat him in the breithrings pitie, to gett wharby to sustein him, send Mr Andro Moncreiff, of guid memorie, and me, with sum others to try him. We fand him in a miserable esteat, and whowfome he marked me, he plucked af the thing on his head, and cryed, "Forgiff, forgiff, me for Gods seak, guid Mr James, for I haiff offendit, and don wrang to yow manie wayes." I schawing him his fine against Chryst and his Kirk, exhorted him to vnfeiniyt repentance, and therwith comforted him in the mercie of God, and forgaiß him with all my hart. Then proponing to him anent his excommunication, giff he acknawlagit it lawfullie done, and felt the force of it in his conscience, he interrupted me, and cryed pitioullie out in these words: "Louße

me for Chryft feak," dyvers tymes ower and ower. The quhilk when we reported to the breithring, with prayer and thanksgiffing he was relaxit.

1591.—At the Provinciall Assemblie conveyned in St Andros the 6 of Apryll 1591, Mr Jhone Caldcleuche presented in his name, to the Assemblie, certean Articles of Recantation, wryttin in Latine. The quhilk being red, the Assemblie directs Mr Andro Meluill, (chofine that yeir Rector of the Vniuersitie in the rout of Mr James Wilkie, latlie departed, a guid, godlie, honest man,) Mr Robert Wilkie, Daud Fergusone, and Mr Nicol Dalglaishe, to the said Mr Patrik Adamfone, bischope, to craue of him, in the name of the Assemblie, a mair cleir and ample recantation, and that in vulgare langage, that all might understand the sam. The said Bischope fendes the sam subscryuit with his awin hand as efter followes :

The Recantation of P. Sant Androfe, direct to the Synod convenit at St And. 6 of Apr. 1591.

BREITHRING, being troublet with seiknes, that I might giff confession of that doctrine wherin I hope that God sall call me, and that at his pleasour, I aught depart in an vnitie of Christian fathe, I thought guid to vtter the saming to your Worschips, and lykwyse to craue your godlie Worschips assistance, nocht for the restitution of anie warldlie pompe or preeminence, quhilk I lytle respect, as to remoue from me the sklanders quhilk ar reasit in this countrie concerning the varietie of doctrin, specialie vpon my part, wherin I protest befor God, that I haiff onlie a single respect to his glorie, and be his grace I sall abyde herin vnto my lyves end.

First, I confes the trew doctrine and Chrifitan religion to be teatched and rightlie annuncit within this realme, and detests all papistrie and superstition, lyk as, blessed be God, I haiff detested the sam in my hart the space of threttie yeirs, sen it pleased God to giff me the knowlage of the treuthe, wharin I haiff walkit vprightlie, alsweill heir as in vther Countries, as the Lord beares me record, vnto thir last dayes, wherin, partlie for ambition and vean glorie to be preferit to my breithring, and partlie for couetousnes, I haiff possessit greidellie the pelff of the Kirk, I did vndertak this office of Bischoprik, wherwith iustlie the fincειrest professours of the Word hes fund fault, and hes condemnit the saming as impertinent to the office of a fincειr pastor of Gods Word. And albeit men wald cullor the saming and imperfectiones therof be diuers clokes, yit the sam can nocht be concilit from the spirituell eis of the fathfull, nather yit can the men of God, when they ar put to thair conscience dissemble the sam.

Nixt, I confes I was in an eroneus opinion, that I beleuit the government of the Kirk to be lyk the Kingdomes of the erthe, plean contrar to the commandiment of our Maister Chryft, and the monarche wherwith the Kirk is governit, nocht to be onlie in the persone of our Sauour Chryft (as it is,) bot in the Ministers wha ar na thing but vassalles, and vnder him in an equallitie amange thamselues.

Thridlie, That I maried the Erle of Huntlie contrar to the Kirks command without the confession of his fathe, and profession of the fincειr doctrine of the Word, I repent and craues God pardone.

That I traueilit, bathe be reasoning and vtherwayes, to subiect the Kirkmen vnto the Kings or-

dinancé in thingis that aperteines to ecclesiastik maters, and thingis of conscience, I ask God mercie, wharvpon grait enormities hes fallen furthe in this Countrey.

That I beliened and sa teachit, the Presbyteries to be a foolishe invention, and wauld haiff it sa esteimed of all men, quhilk is an ordinance of Chryst, I craue God mercie.

Fordar, I submit myselff to the mercie of God and the iudgment of the Assemblie, nocht misfuring my offences be my awin selff, nor infirmities of my awin ingyne, bot to the guid iudgment of the Kirk, to the quhilk alwayes I submit myselff, and beseike yow to mak intercession to God for me, and to the Kings Maiestie, that I may haiff sum moyen to liue, and consume the rest of this my wretched tyme, for whase cause and sawour I committed all thir errors, and God hes iustlie recompensed me in his iudgments.

And wharas I am burdenit to haiff bein the settar furthe of the buik called the Kings Declaration, wherin the haill ordour of the Kirk is condemnit and traducit, I protest befor God that I was sa commandit to wrait be the Chancellor for the tyme, bot cheiflie be the Secretar, wha himselff pennit the second Act of Parliament concerning the powar and authoritie of Judicatur to be absolutlie in the Kings powar, and that it sould nocht be leifome to anie subiect to reclame from the saming vnder the penaltie of the Actes, quhilk I suppose was treason.

Item, Whar it is alleagit that I sould haiff condemmit the doctrine announced and teacht be the Ministers of Edinbruche, to haiff allowit onlie concerning obedience to the Prince my doctrine, I confes and protestes befor God, that I neuer vnderstod nor knew anie thing bot sinceritie and vp-rightnes in the doctrine of the ministers of Edinbruche in that point nor na vther.

Fordar, I confes that I was author of the Act discharging the Ministers stipends, that did nocht subscriue the Actes of Parliament; wherwith God hes iustlie recompensed myselff.

The premisses and diuers vther pointis contened in the Buik of the Assemblie war dyted be Mr Patrik Adamson, and wrytten at his command be his servant Mr Samuel Cunninghame, and subscriyvit with his awin hand, befor thir witnes, directed to him from the Synodall, because of his inabilityie of body till repear to the Assemblie, James Monipennie, fear of Pitmillie, Andro Wod of Streawithie, David Murray, portionar of Ardet, Mr David Ruffall, bailie of St Andros, Mr Wilyeam Murray, Minister at Dysart, with vthers diuers.

This man haid manie grait giftes, bot specialle excellit in the tounge and pen; and yit for abbusing of the sam against Chryst, all vse of bathe the ane and vther was takin from him, when he was in graittest miserie and haid maist neid of tham. In the latter end of his lyff his neirest frinds was na confort to him, and his supposed graittest enemies, to whom indeid he offerit graittest occasion of enmitie, was his onlie frinds, and ceased nocht to recompence guid for euill, namlie my vnclie Mr Andro, but fand small takings of anie spiritual confort in him, quhilk specialie he wald haiff wisfit to haiff sein at his end.

Thus God delyverit his Kirk of a maist dangerus enemy, wha, if he haid bein endowit bot withe a comoun ciuill piece of honestie in his delling and

conuerfation, he haid ma meanes to haiff wrought mifcheiff in a Kirk or Countrey nor anie I haiff knawin or hard of in our Yland.

Mr David Blak, a man mightie in doctrine and of fingular fidelitie and diligence in the minifterie, haid be the cairfull procurment of my vncle at the Generall Affembly, bein apointed Minifter of St Andros, Mr Robert Wilkie taking him to a part therof within the Collage of St Lenords, as maift aggrievable with his naturall and giftes. He attendit maift charitable vpon the Bifchope, furnefing him confort bathe for bodie and faull, to whom the bifchope promifit diuers dayes to com to the pulpit, and fuppleing his roun to mak publict confeffion; bot fo often was Mr David difapointed and maid to occupie his awin roun with the les preparation. He crauit of his Wyff, and tham that wated on him, that in anie ceas he fould be aduertifed of the tyme when they faw him weakeft, for Mr David wald haiff fellow fean fein fun comfortable mark of Gods Spreit working with him; bot being warnit, came and fand him as he leivit fenfles of spirituall fanctification fa to die, therfor comending him to the mercie and guid pleafour of God with a heaue hart departed.

That yeir alfo Boduell loft the Kings fawour, the quhilk being exceffiuellie indulgent towards him diuers yeirs, turned at laft in implacable hatred. He maid manie attempts for furpryng of the Kings perfone, quhilk was the caufe of manie pitifull executiones, wharof a number I faw with my eis, as tragicall fpectacles in the theater of this miferie of mans lyff. But things done be forme of Juftice haid with tham ioyned fun comfortable confideration, but the murther done of the Erle of Murray at Dinnibirfall be the Erle of Hountlie on fear day light, the King luyking on it with forthought, fellow hamfukin and treafone vnder tryft, maift crewalie with fyre and fworde, yit mightelie cryes and importunes the ear of the righteous inquyrrar and revengar of bloode.

1592.—The aw of Bodualls remeaning alwayes within the Countrey, and often tymes hard about the Court, togidder with the horrou of the deid of Dinnibirfall, quhilk the vnburied corps lyand in the Kirk of Leithe, maid to be nocht onlie vnburied amangs the peiple, but be comoun rymes and fangs keipit in recent deteftation, alfmikle as the publict threatning of Gods iudgments therupon from pulpites, obtained (at the Parliament hauldin at Edinbruche in the monethe of Junie 1592, for better expeding of the forfaultrie of Boduall), by our expectation that quhilk haid coft ws mikle pean in vean monie yeirs befor, to wit, the Ratification of the libertie of the trew Kirk,—of

Generall and Synodall Assemblies,—of Presbyteries,—of Discipline; the tenor wharof, because it is the speciall euident of our discipline amangs ciuill men, and for that it cost me a piece of peanes, I could nocht bot heir inregistrat.

The Ratification of the Libertie of the trew Kirk; of Generall, Synodall Assemblies, Presbyteries and Discipline; and Lawes in the contrar abrogat: Parl. Junie, 1592.

OUR Soueraine Lord and Estaites of this present Parliament, following the louable and gude exemple of thair predeceffours, hes ratified and approued, and be the tenour of this present Act ratifies and approues all liberties, priuileges, immunities and freidomes whatsumeuer giuen and granted be his Hienes, his Regents in his name, or anie of his predeceffours, to the trew and halie Kirk, presentlie established within this Realme, and declared in the first Act of his Hienes parliament the twentie day of October, in the yeir of God, a thousand fyve boundrethe threescore nyntein yeirs; and all and whatsumeuer Actes of Parliament and statutes maid of befor be his Hienes and his Regents, anent the libertie and freidome of the said Kirk: And specialie the first Act of Parliament baldin at Edinbruche the twentie four day of October, the yeir of God, a thousand fyve hounder fourscore ane yeirs, with the haill particular Actes there mentioned, quhilk salbe als sufficient as gif the sam war heire exprest; and all vther Acts of Parliament maid sensine in sawour of the trew Kirk: And sielike ratifies and approues the Generall Assemblies apointed be the said Kirk, and declares that it salbe lawfull to the Kirk and Ministers, euerie yeir at the least and after pro re nata, as occasion and necessitie fall requyre, to hald and keipe Generall Assemblies; providing that the Kings Maiestie or his Commissioners with them to be apointed be his Hienes be present at ilk Generall Assemblie, befor the dissolving therof, nominat and apoint, tyme and place, when and where the nixt Generall Assemblie salbe haldin; and in case nather his Maiestie nor his said Commissioners beis present for the tyme in that town where the said Generall Assemblie beis haldin, then and in that case it salbe leifum to the said Generall Assemblie be thamselues to nominat and appoint tyme and place, where the nixt Generall Assemblie of the Kirk salbe keipit and halden, as they haue bein in vse to do thir tymes bypast. And als ratifies and approues the Synodall or Provinciall assemblies to be haldin be the said Kirk and ministers twyse ilk yeir as they haue bein and ar presentlie in vse to do within euerie province of this Realme.

And als ratifies and approues the Presbyteries and particular Sessions apointed be the said Kirk, with the haill iurisdiction and discipline of the sam Kirk aggreit vpon be his Maiestie in conference haid be his Hienes with certean of the ministers conueined to that effect: Of the quhilk articles the tenor followes.—Maters to be intreated in Provinciall Assemblies: Thir assemblies are constitut for weghtie maters, necessar to be intreated be muttall consent and assistance of brethring within the province as neid requyres. Thir assemblies hes powar to handle, ordour, and redres all things omitted or done amifs in the particular Assemblies. It hes powar to depose the office bearers of that province, for gude and iust cause deserveng deprivation: And generalie thir assemblies hes the haill powar of the particular Elderschipes wharof they ar collected.—Maters to be intreated in the Presbyteries: The powar of the Presbyteries is to giue diligent laboures in the boundes comitted to ther charge; that the kirks be keipit in gude ordour; till inquiry diligentlie of nauchtie and vngodlie persones; and to trauell to bring tham in the way again be admonition or threatning of Gods iudgments, or be correction. It aperteines to the Elderschipe to tak heide that the Word of God be purlie pretched within their bounds; the sacraments rightlie ministered;

the discipline interteined, and ecclesiasticall gudes vncorruptlie distributed. It belanges to this kynd of assemblies to cause the ordinances maid be the Assemblies Prouincialles, Nationall and Generalles, to be keptit and put in execution; to mak constitutions quhilk concernes ~~things~~ in the Kirk for decent ordour in the particular kirk whar they govern, prouyding that they alter na rewles maid be the Prouinciall or Generall Assemblies; and that they mak the Prouinciall assemblies forsaide priuie of the rewles that they fall mak: And to abolishe constitutions tending to the hurt of the sam. It hes powar till excommunicat the obstinat, formall proces being led, and dew interuall of tymes obserued. Anent particular kirks, gif they be lauchfullie reuled be sufficient ministerie and session, they haue powar and iurisdiction in thair awin congregations in maters ecclesiasticall. And decernes and declares the saids Assemblies, Presbyteries and Sessions, Jurisdiction and Discipline therof foresaid to be in all tymes coming maist iust, gude and godlie in the selff, nochtwithstanding of whatsumeuer statutes, actes, canon, ciuill or municipall Lawes maid in the contrare: To the quhilk, and euerie an of tham, thir presentes fall nocht expres derogation. And because there ar diuers Actes of Parliament maid in fawour of the Papistcalk kirk, tending to the preiudice of the libertie of the trew Kirk of God presentlie professit within this Realme, iurisdiction and discipline therof, quhilk standes yit in the buikes of the Actes of Parliament, nocht abrogated nor annulled, therfor his Hienes and Esteates foirsaides hes abrogated, cassid and annulled, and be the tenor heirof abrogates, casses and annulles, all actes of parliament maid be his Hienes predecessours or annis of tham, for meaintenance of superstition and ydolatrie, with all and whatsumeuer actes, lawes and statutes maid at anie tyme befor the day and dait heirof against the libertie of the trew Kirk, iurisdiction and discipline therof as the saming is vsed and exercised within this realme.

And in speciall that part of the Act of parliament, halden at Stirling the fourt of Nouember, the yeir 1443, commanding obedience to be gissen to Eugenie, the Pape for the tyme; the Act maid be King James the Thirde, in his parliament, haldin at Edinbruche the 24 Februar 1480, and all vther Actes, wharby the Papes authoritie is established: The Act of King James the Thrid, in his parliament, haldin at Edinbruche, 20 Nouember 1469, anent the Satterdey and vther vigilles to be halie dayes from euen-lang to euen-lang.

Item, that part of the Act maid be the Quein Regent, in the parl. haldin at Edinbruche, 1 Februar 1551, giuing speciall licence for halding of Peace and Zuill.

Item, the Kings Maiestie and Esteates foirsaides declares, that the 129 Act of the parliament haldin at Edinbruche the 22d day of May, the yeir of God a thousand fyve houndreth fourscore four yeirs fall na wayes be preiudiciall, nor derogat anie thing to the priuilege that God hes gissen to the spiritaall office bearers concerning heads of Relligion, maters of heresie, excommunication, collation or deprivation of Ministers, or anie siclyk essentiall censers, specialis groundit, and haifand warrant of the Word of God. Item, our Soveran Lord and Estaites of Parliament foirsaides abrogates, casses and annulles the Act of the sam Parliament, haldin at Edinbruche the said yeir 1584, granting Commiissiones to Bischopes and vthers, Judges constitut in ecclesiasticall causes, to receaue his Hienes presentationnes to benefices, to giue collation thervpon, and to put ordour in all causes ecclesiasticall; quhilk his Maiestie and Estaites foirsaides declares to be expyred in the selff, and to be null in tyme coming, and of nan awaill, force, nor effect; and therfor ordeanes all presentationes to benefices to be direct to the particular presbyteries in all tyme coming, with full powar to giue collationes thervpon; and to put ordour to all maters and causes ecclesiasticall within their bounds, according to the discipline of the Kirk: Provyding the forsaide Presbyteries be bund and attricted to receaue and admit whatsumeuer qualified Minister presented be his Maiestie or laik patrones.

This Act is maift remarkable, for the paffing therof was flatlie denyed till it was extract, and being extract and fund to haiff bein published and giffen out with the reft, it was mikle rowed and detefted in anno 1596. And in deid the Kirk is addettit to Mr Jhone Mettellan, Chancellor for the tyme, for the fam, wha inducit the King to pas it at that tyme, for what refpect I leaue it to God, wha workes for the confort of his Kirk be all kynd of instruments, to whom therfor be all praife and thankes for euer.

Ther was that yeir, in the monethe of Nouember, a Convention keipit at Edinbruche of a number of breithren, conveined from diuers partes of the countrey, to forefie and prevent the dangers imminent to the relligioun and profeffours therof. The quhilk I mention and fett down of purpofe, to fchaw the custum of our Kirk, louable and profitablie obferuit heirtofore in tyme of neid and danger, quhilk, to the grait perrell of the Kirk, is now reftreanit and difchargit.

At Edinbruche, the 15, 16, 17, 18 and 20 dayes of Nouember, in the yeir 1592.

THE quhilk dayes the breithring, conveined from diuers partes of the countrey, to forefie and prevent the dangers imminent to the relligion and profeffours therof, efter incalling of the name of God, haiffing communicated mutuallie thair intelligences, bes fund the enemies of the treuthe within this countrey verie diligentlie laboring for fabuerfion of the religion, and findrie crewall and dangerous plottes concludit and intendit to be execut with all poffible diligence, vnles the Lord, of his mercie, difappointed thair interpryfe. For remead wharof it is concludit, that ther be a Generall Fast in all the Kirks of this countrey the 17 and 24 dayes of December nixt, that be trew humiliation and vnfeinyed repentance, the feirfull iudgments of God that hingethe ower this land may be prevented.

The Causes of the Generall Fast.

1. The practifes of the enemies without and within this countrey, intending till execut the blodie decreie of the Counfall of Trent againft all that trewlie profes the religion of Chryft, to the vtter fabuerfion therof and of the Kings eftat and perfone, whafe ftanding and decey thay acknowlage to be ioyned with the ftanding and decey of Relligion.

2. A miferable defolation of the graitest part of the countrey, periffing in ignorance throw leak of pastors and fufficient moyen to intertean the Word of God amangs tham, with a carelefnes of the Magiftrats to remead thir miferies.

3. A feirfull defection of a grait number of all eftates in this land to Papiftrie and Atheifme, fpecialie of the nobilitie, throw the reforting and trafecting of Jefuites, Seminarie Preifts and vther Papifts, without execution of anie Law againft thame.

4. The generall difordour of the hail eftat of the Comoun Wealths, overflowing with all kynd of impietie, as contempt of the Word, blaspheemie of the name of God, contempt of the Magiftrat, treffon, innocent blood fchede, adulteries, witchcrafts and fic vther abominable crimes.

Thir causses to be enlargit and eiked be the discretion of euerie brother, according as he fall haiff fure knowlage and sence of the premiffes.

Item, it is ordeanit that euerie presbyterie trauell within thair awin bounds till inform the specialles and best affected gentlemen amang tham of the practife of the enemies, and to moue tham to be vpon thair gard, and in readines vpon aduertisment for defence of Relligion and professours thereof, and resisting of the enemie; and to tak vpe and compose all feiddes, namlie amang tham that ar trew professours, or at the least assurances, whar full aggriment can nocht be presentlie procured, and to refaue thair subscriptiones vnto the generall band, at leift whar it falbe thought requisit, at the discretion of euerilk Presbyterie. And becaufe the Presbyteries vnderwrytten, for diuers considerations, craues the assistance of sum vther breithring, the breithring heir conveined hes apointed Mr Robert Pont to concure with the Presbyterie of Aberdein for the effect aboue wreittin; Mr Robert Rollok with the Presbyterie of Dalkethe, and Mr Robert Bruce and David Lindsay with the Presbyteries of the Waft for vptaking of the deadlie feiddes betwix the Maister of Eglintoun and the Erle of Glencarn, the Lardes of Garlies and Blakwhean, &c. And to this effect, that they obtain his Maiesties Commiffion, and procure his Maiesties Commiffionars may be direct with thame; and they till attend on this as thair lesar will ferue. And in the mean tyme, that his Maiesties Letters be obtained to moue the parties till assure, and the Presbyteries to trauell fa far as they may be thair awin labours.

Item, that the breither acquent thamfelues withe the histories of the crewaltie of the confederates of the Councell of Trent, practeifed againft the fathfull in vther countreyes, and inform thair congregations thair of, as lykwayes of the lyk crewelties againft thamfelues, gif they preueall in thair wicked attempts. And in respect of the subtiltie and secreit craft of the aduersars, wha now fa deiplye hes lerned to diffemble thair proceedings, that speciall futt be maid to God in our publict prayers, that the plats and hid practifes of the enemies may be difcouered, brought to light and difappointed.

Item, It is ordeanit that ther be an ordinarie counsell of the breithring vnderwrytten, viz. Maifters Robert Bruce, David Lindsay, Robert Pont, Jhone Davidfone, Walter Balcanquall, James Balfour, Patrik Galloway, Jhone Dunkefone, wha fall convein ordinarie euerie opk ans, and offer, as occaffion fall craue, to consult vpon sic aduertisment as falbe maid to them from diuers partes of the countrey or vtherwayes, and providere in omnibus ne quid ecclesia detrimenti capiat. And for the better execution of thair conclusionnes, it is ordeanit that ther be ane ordinarie Agent to attend in Edinbruche vpon tham, viz. Mr James Carmichael, till the nixt Assemblie Generall, whafe office fall confist in the poincts following:—

Imprimis, He fall trauell diligentlie be all meanes to be informed of the practifes of Papists, as be merchants and paffingers coming from vther countreyes, and all sic as from anie part of this countrey resorts to Edinbruche. For the quhilk cause also, the Ministers in euerie part ar commandit to mak cearefull aduertisment of all kynd of practifes againft the relligioun of all Papists, Jesuistes and reseaters of tham within thair bounds, and all vther weghtie enormities that fall fall out and com to thair knowlage, and that in forme as efter followes:—

Mr Andro Cramby and Mr George Monro for Ros; Mr Thomas Howifone for Inuernes, and Jhone Forfar for Forrese, fall send thair aduertisments to Mr Alexander Dowglas, Minister of Elgean.

Mr Alexander Dowglas for Elgean fall send to Mr Piter Blakburn, Minister of Aberdein. Mr George Hay for Banff, Mr James Duff and Mr Gilbert Gardin for Strathbogy, Mr Jhone Strathanthfone for Mar, Mr George Paterfone for Garioch, and Mr Douncan Davidfone for Dear, fall send

to Mr David Cunningham, Minister at Aberdeen. Mr Peter Blackburn and Mr David Cunningham fall send their advertisements to Montrose. Mr Andro Miln for Mearns, Jhone Dury for Brechin, Mr Arthur Fithie for Arbroth, Mr James Nicolson for Meigle, fall send to Wilyeam Chrystison, Minister of Dundee. Wilyeam Chrystison fall send to Mr Adam Mitchell, Minister at Cowpar, and Mr Adam to Mr Thomas Biggar, Minister at Kingorn, and Mr Thomas to Mr Walter, Minister at Edinbruche.

Mr Wilyeam Glas for Dunkeld fall send to Mr Jhone Malcolm at Perth; Mr Jhone Malcolm to Mr Walter at Edinbruche. Mr Wilyeam Stirling for Dumbellan, Mr Patrik Simson for Stirling, Mr Jhone Spotswood for Linlithgow, Mr Adam Johnston for Dalketh, James Gipsie for Hadintoun, Mr Robert Habrout for Dumbear, Mr Archibald Douglas for Peapbles, Jhone Clapperton for Hutton, Mr Wilyeam Messan for Dunfermline, Mr Jhone Knox for Melrose, Mr Andro Clayhill for Jedburgh, Mr Hew Foularton for Drumfrisk, Mr David Blythe for Kirkcubright, Mr James Davidson for Wigtown, Mr Andro Hay for Glasgow, Mr Robert Darroche for Hamilton, Mr Robert Lindsay for Lanerik, David Fergusie for Dumfries; all thir fall send their advertisements directlie to Mr Walter Balcanquhall in Edinbruche.

Jhone Porterfield for Aire, Mr Robert Wilkie for Irwing, Mr Jhone Rose for Dumbarton, Mr Andro Knox for Paisley, fall send to Mr Andro Hay in Glasgow, and he to Mr Walter in Edinbruche.

Mr Andro Melville for St Andrew, Mr Thomas Bowchanan for Cowpar, fall send to Mr Thomas Biggar, Minister at Kingorn, and he to the said Mr Walter; and last, Mr David Spence for Kirkcaldy to the said Mr Walter. Proriding that if anie of the above wretten breithring haiff the commodity of a trustie bearer vtherways, or if the mater be of sic weicht that it will nocht suffer delay, in that case they fall send to Edinbruche to the said Mr Walter immediatlie. And to the end that the forsaidd breithring may haiff the mair sure intelligence, it is ordeanit that euerie brother within the Presbyterie fall giff them sure information at all occasionnes neidfull.

Secondlie, Efter the said agent fall receave thir intelligences and advertisements, he fall at the first meitting communicat tham to the conceill of the breithring; and if the mater requyre hast, the Agent fall convey the Councell for that effect; and being found be tham to requyre fordar advyse of vther breithring, the said Agent fall convocat them be his Lettres, according as he fall receave direction fra the Councell.

Thridlie, Whatsoever fall happen to be concludit be the Councell of the breithring to be futed at his Maiestie, Counfall, Session, Provest and Balyies of Burrowes, Convention of Eftates, Burrowes or Barrones, or vthers whatsumever, the said Agent fall attend fathfullie and diligentlie for executing thair of, and report his diligence to the Councell.

The said Agent fall seik out and extract all Letteres, Acts, and Decreits anent the caus committed to him, and vsc and direct tham as they aught to be, and to communicat tham, togidder with the conclusions of the Conceill, to sic Presbyteries and partes of the countrey as the Conceill fall direct, according to the forme, and be the persones above wrytten, ordine retrogrado.

The said Agent fall wryt the Memoirs of the Kirks proceedings and deallings with the Prince, Councell and Eftates of this realme, fra tyme to tyme sen the Reformation of Religion, to be a monument to the posteritie. And for that effect it is ordeanit, that from all Presbyteries, scrolles, wryttes and anie pices that ar in the haldin of anie breither, falbe directed to Mr Walter Balcanquhall to be delyuerit to him. And lykwyse all proceedings and deallings, quhilk the Kirk fall haiff with the King, to be noted be him heirefter, &c.

Item, It is ordeanit, that thair be a comoun purs for furnesing of necessarie expences for the affaires forsaids, without the quhilk they can nocht tak effect. And that for the present, Mr Robert Bruce, with sic as he thinks guid to adioyne to him, fall mein the want of thir comoun expences in sa dangerous a tyme to sic men of all esteates as he knawes to be weill affected, that be thair liberalitie this want may be supplied, vntill sum guid ordinarie mean be fund out for that effect. And that the sounes collected be put in a box, wharof thair falbe twa or thrie keyes in the hands of twa or thrie breithring of the Councall, wha fall deburs therof as the said Councall fall command thame.

Item, It is ordeanit, that the said Counfall fall trauell ernelle with his Maiestie and Counfall, that the Articles following may be granted :—

That his Maiestie, be publict proclamation, mak his guid affection toward the Relligion and professours therof knawin to his haill subiects, and promise to meastein and defend it against all enemies without and within, to the vttermast of his powar; and that he accompt all the enemies therof to be enemies of his esteat and persone, and of this Comounwealthe; charging heirfor his haill subiects to ioyne thamselues in a vnitie and professioun of the trew religion professid within this countrey, and subscryve the generall band for the meaintenance therof against whatsoever enemies, quhilk falbe presented to thame be the Ministrie.

That a Commiffion be granted till a certean of the best affected noble men, barrones and gentlemen and magistrats within borowes, that is to say, to the Provest and bailies of euerie broughe within thair towns and liberties therof; Robert, Erle of Orkney, James, Lord Zetland, Michall Balfour of Montwhanie, for Orkney, &c. to execut all Acts of Parliament and Counfall against whatsoever Jesuites, Seminarie Preists, excommunicat and trafecting Papists and thair rescutters, and to cause mak Wapinschawings, and conveyn the countrey in armes, at all occasions maidfall for defence of the trew religion, and resisting of the enemies therof.

That a sufficient number of the wyfest of the noble men, barrones and best affected to religion, his Maiesties esteat and standing, and the weill of this Commoun welthe, be appointed vpon the Secret Counfall, and mak thair residence in Edinbruche this wintar, and fordar, ay whill the conspiracies, plattes and attempts of the enemies of religion within this countrey be disappointed and repressed.

That all Papists and practeisars against the Relligion be remoued from his Maiesties companie, and debarrid from all publict charge, Commiffion, Lieutenandrie or publict office.

That all Skippers and Maisters of shippes fall present to the Magistrat and Counfall of the place whar they fall aryve, all passingers, merchants and vthers that fall com with thame in thair shippes, wha fall gif thair conscience and aithe of all persones and packets of letters or buiks whatsoever, quhilks they haiff receavit at anie port sen thair departour, to be delyverit to anie persone or persones within this countrey or without. And gif thay haiff sett on land at anie part anie persone or persones, or delyverit packets or buiks, coffars or kifts to anie whatsoever, vnder pean of confiscation of shippes, guds and gear.

That a Commiffion be giffen to the persones vnderwryttin, viz. _____, to sett down a constant form of prouision of Ministers stipends at euerie congregation within this countrey; and that to be ratified in Secret Counfall, Session and Chacker to haiff the firmithe of a Law quhill Parliament, and then to be ratified be the haill Esteatte.

Last, It is ordeanit that ther be a Generall Assemblie at Edinbruche the nynt of Januar nixtocom, in cais the Parliament hald; and gif the Parliament be continowed, that the Presbyterie of

Edinbruche gif aduertisment therof to the breithier of all Presbyteries, that they mak na waft trauell.

And thir things deuyfit be my vnclie Mr Andro with the rest of the breithring, Mr James Nicolfone and I war ordeanit to pen and fett in ordour.

Betwix this Convention and the Generall Assemblie following apointed, the Lord euer watchfull over his Kirk, detected a strange conspiracie of certean of our nobles in maner following. A certean young gentilman, Mr George Car be nam, was attending on a shipe at the Waft fie, whar his priuie conversation being espyed and his speitches taken heid to, it was perceavit him to be a papist passing to Spean; and first graitlie suspected, and thereafter certeanlie knawin be sum of his familiars that he was a trafector directed with commission in word and wryt to the King of Spean be sum Scot's noble men. Of this Mr Andro Knox, minister at Pasley, being certeanlie informed, accompanied with sum of his frinds, went aborde on the sheppe, sche being readie to mak seale, and apprehends the said Mr George, and cerfing his coffers, finds diuers letters and blankes, directed from George, Erle of Hountlie, Frances, Erle of Arroll, and Wilyeam, Erle of Angus, subscryvit with thair hands, wryttin, sum in Latin and sum in Frenche, togidder with thair cachets, fig-nets, &c.* He being thus apprehendit is brought with diligence to the King, and put in pressone. Vpon the quhilk also the said Erle of Angus is put in the Castell of Edinbruche, and a most frequent Generall Assemblie, convenit at Edinbruche of a grait number of Barrones from all the partes of the Realme, besought the King to tak ordour with these vnnaturall subiects, betrayers of ther countrey to the crewall Spaineard. With the quhilk the King tuk nocht weill at the first, quarreling the barones for thair conveying in sic number at the Ministers warning without his calling for and licence. To the quhilk they answerit freilie, that it was na tyme to attend on warn-ings when thair relligion, prince, countrey, thair lyves, lands, and all was brought in ieopard be sic treasonable delling. Therfor the King satteling, aggreagit thair cryme verie hilie, and said it was of the nature of the things that was abon him, and withe the quhilk he could nocht dispense, and therfor promisit to tak tryell therin with diligence, and put ordour therto with all feueritie to thair contentment. Neuertheles the Erle of Angus eschaped out of the Castle of Edinbruche. The rest wer oversein, quhilk wrought a grait

* Vide, the Discoverie, &c. and examination of Mr George Car and David Grame of Fentrie, publikt in print at the executioun of the said David.

fufpition and discontentment in the harts of all the guid fubiects of the land towards the King.*

In that Simmer the Deuill fteired vpe a maift dangerous vproar and tumult of the peiple of St Andros againft my vnclie Mr Andro, to the extream perrell of his lyff, if God haid nocht bein his protection and delyverance. The wicked, malitius mifrewlars of that Town, of whom I mentioned befor in the trouble of the honeft men therof, hated Mr Andro, becaufe he could nocht bear with thair vngodlie and vniuft delling, and at thair drinking, incenfit the rafcals be fals information againft Mr Andro and his Collage, making tham to think that he and his Collage fought the wrak and trouble of the Town; fa that the barme of thair drink began to rift out crewall thretnings againft the Collage and Mr Andro. They being thus prepeared, the Deuill deuyses tham an appeirance of iuft occafion to fall to wark. Ther war a certean of Students in Theologie, wha weireing to go out of the Collage to thair exerceife of bodie and gham, caufit big a pear of buttes in the Collage garding, ioyning to a wynd and paffage of the town. Wharat a certean of tham fhooting a efter noone, amangs the reft was Mr Jhone Caldcleuche, then an of the Maifters of Theologie, bot fkarfe yit a fchollar in Archerie, wha miffing the butt and a number of thak houffes beyonde, fhoottes his arrow down the hie paffage of the wynd, quhilk lightes vpon a auld honeft man, a matman of the town, and hurts him in the crag. This coming to the eares of the forfaid malitius and feditius, they concitat the multitud and popular crafts and rafcall, be thair words and found of the comoun bell; wha fetting vpon the Collage, braks vpe the yet therof, and with grait violence vnbesets the principall chalmer, ding-ing at the forftare therof with grait geftes, crying for fyre, &c. Bot the Lord affifting his fervant with wefdome and courage, maid him to keipe his chalmer ftoutlie, and dell with fum of tham fearlie, whom he knew to be abbufit, and with vthers fcharplie, whom he knew to be malitius abbufars of the peiple. Be the trauelles of Mr David Blak now entred to his minifterie, and Mr Robert Wilkie, primarius of St Leonard with vther maifters and fchollars of the Vniuerfitie, efter lang vexation and mikle adoe, the peiples infurrection was fattelit.

The King, be the Cancellars Counfall and moyen, was graitlie offendit with this, and calling the Magiftrats and certean of the ring-laders, ordeanit tham

* Then did I firft put in print fum of my poefie; to wit, the Defcription of the Spainyarts Naturall, out of Julius Scaliger, with fum Exhortationes for warning of Kirk and Countrey.

to be tryed in particular be the barones and gentilmen of the countrey about St Andros. Bot be that occasion getting graitter bands and mair streat abone the heids of the town for staving of the lyk in tyme coming. Seing God haid keipit bathe the honest man that was schot, and the Collage from grait hurt, Mr Andro overpaffit and forgaiß bygeanes, vpon a humble submiffion and band of preventing and absteining from sic fasones in tyme to come.

1593.—This yeir 1593 in the monethe of August, the 28 day, being Tyfday, efter fyve years cefling, my wyff brought furthe a dauchtar, quhilk I named Margret. Sche never leuche in this lyff, bot within sax or fevin moneths died ; the onlie corps that past out of my hous these diffon of yeirs. Of the quhilk visitation I thank God I gat a softned hart and grait confort quhilk I can nocht omit vnrememberit to his praise. For the quhilk I wrot this Epi-taphe :—

Sen all mon enter into preffion strang
 Of erdlie fleche, and ther remean a space,
 They ar, but dout, maist happie all amang
 Wha schortest tym remeanes in sic a place.
 Lo ! this hes bein my luk and happie ceafe,
 Aboue sax moneths nocht to ly opprest
 Withe erdlie bands, when God of his gud grace
 Has tean me ham to his æternall rest.
 Sen Chryft hes then recean'd me in his glore,
 Deir mother, ceafe, lament for me no more.

In the monethe of September 1593, the Provinciall Assemblie convenit at St Andros, wharin the Lords watchmen of the schyr of Fyff, being informit of the biffines and dangerus delling of the papist Erles and Lords, throw impunitie and oversight of the Prince, began to wey the mater grauelie and efter guid and throuche aduysment, condiscendit all in on voice to pronounce the sentence of excommunication vpon certean of the cheiff of tham. The quhilk was done be my mouthe, Moderator for the tyme, and the quhilk God sa blessed that the haill Kirk of Scotland approuit the sam, and the quhilk the Lord maid to be a special mean of preventing extreame danger of wrak of the Kirk and Comoun weill of Scotland, and bringing of the enemies to for-faultrie and exyll. The names of the excommunicat was Wilyeam, Erle of Angus, George, Erle of Hountlie, Francis, Erle of Arroll, Jhone, Lord Home, S^r Patrik Gordoun of Achindown, and S^r James Chisholme, Knights. This our Synod communicat with diligence to all the provinces of the Land, and

crauit a meiting of Commiffionars from thame to be keipit at Edinbruche in October following, for profecuting of the mater.

That Convention at Edinbruche was frequentlie keipit bathe be minifters and barones, wherin it was thought guid that Commiffionars therfra bathe of the miniftrie and gentilmen and burgefles fould be direct to the King, craving ordour taking with thefe excommunicat papift Lords; namlie it was verie greiws to the breithring to heir that the faids excommunicat Lords haid repearit to his Maieftie and fpokin him at Faley, euen immediatlie befor the meiting of the Kirk. This was gevin in Commiffion to be regratit. The King at this tyme was in Jedbruche, and the mater fuffered nocht delay, for thefe papift Lords was making grait preparation of armes, and amaffing thair frinds to repear to the King and ceafe about his perfone. Therfor it behoued me, (all vther refufing except Mr Patrik Galloway, the Kings ordinar minifter, wha was to go thither,) to tak iorney to Jedwart, accompanied with twa barrones, the Lards of Merchiftoun and Caderwoode, and twa burgefles of Edinbruche; whar finding the King, war bot bauchlie lukit vpon. Our affembly of Fyff was bitterlie inveyit againft, namlie my vncl Mr Andro and Mr David Blak. I anfwerit for all, as it pleafit God to giff, and efter the Kings coler appeafit, we difchargit our Commiffion in maift humble and fectfull manner. The King againe was crabit at the Convention of Edinbruche, namlie at the barrones and burgefles, wha ftude honeftlie be it, faying it was in trew and vpright hartes, with all dewtie and reuerence to his Maieftie for preventing of imminent euill and danger to his Stat, Relligion, and Countrey. Sa that night delyuering our petitiones in wryt, betymes on the morn, we gat our anfwers in wrait fear aneuche, and returned on the thride day to the breithring. Ane of the speciall anfwers was, That the King fould hauld a Convention at Lithgow foone efter his retourn from the Southe, whar he fould tak ordour with all thefe maters.

Bot the breithring, certeanlie informit that the papift Erls was conveining all thair frinds of purpofe to be prefent at the faid Convention, and place thamfelues about the King, thought meit that all fould with diligence retourn ham to thair countreyes, and mak warning thair of to thair barrones and brouches, fchawing the Kings guid anfwers and the enemies purpofe; defyring therfor all to be in readines to keipe the faid Convention for difapointing the aduerfar; and for that effect to repear till Edinbruche a few dayes befor, ther till advys anent thair proceedings. The quhilk was done be euerie Commiffionar with exact diligence.

Ther was a Convention of the barrones of Fyff keipe at the sam tyme at Cowpar, to the quhilk my vncle Mr Andro and I haſting, maid tham to direct ſpeciall barrones of thair number with certean of the miniſterie, to the town of Perth to incurage tham, and to promiſe tham aſſiſtance for keeping of thair town againſt the excommunicat Erls and thair forces. The quhilk they did, till, be the Kings charge, they war conſtreanit to receaue tham. The beſt and maiſt zealus barrones, gentilmen and burgeſſes, war on fut in readines to keipe the dyet at Edinbruche, namlie heiring of the Erls of Hountlie and Errols forces come to St Jhonſtoun, till the King ſend expreſ diſcharge of the ſaid Erls forces, and commandit tham withe a few of thair frinds to abyde quyetlie in Perth, attending his will anent thair eſſeares. Quhilk being vnderſtud, leaving ther armes, commiſſionars coming from euerie parochie and preſbyterie, keipit the dyet at Edinbruche, at quhilk they reſoluit to direct from that Convention a comiſſion of barrones, burgeſſes, and miniſters to the King and Convention of Eſteattes at Linlithgow, withe petitiones as of befor. Sa the number ſend to Jedwart being dowblit, cam to Lithgow, amange the quhilk (becauſe, as they ſaid, beſt acquainted with the hail proceadour of the mater,) I was chofin to be ſpeitchman and preſentar of the petitions. Bot the Chancellor Mattellan haid drefſit all to our coming, ſa that thair was nocht mikle ado at that dyet, bot all remitted to a new Convention of Eſteats, to be haldin at Edinbruche the monethe following. The Erls papiſts turning bak, and all our folks going ham, with thankfull harts to God for diſapointing of a maiſt dangerous interpryſe as euer was of an be papiſts in this land.

The Convention at Edinbruche followit efter in the monethe of December, whar I, withe vthers apointed, preſented of new our former petitions; the quhilk the King receaving, contentedlie promiſde to ſatiſſie at efter noone. At quhilk tyme we attending, ther was offers of ſatiſſaction to the Kirk and the Kings Maieſtie, giſſin in be the Erls agents, whervpon the nixt day the King, with large diſcourſe, ſchawes to the Eſteattes whow dangerous the mater was, for giſſ the offers of theſe noble men war refuſit, they wald deſperatlie go to armes, and get forean aſſiſtance, quhilk might wrak king, countrey, and relligion. And ſa be that and ſic lyk arguments, inducit the Eſteates, (wha ſeing the Kings inclination vſes nocht to gainſtand, for manie of tham that ar called ar prepeared befor hand for the purpoſe,) to condifend to an vptaking of the mater. And ſa diuers dayes was deuyſit that Act of Abolitioun; of the quhilk I will nocht ſpeak, nocht being my purpoſe to wryt a Storie ather ciuill or eccleſiaſtik, but onlie to minut in Memoirs the things quhilk God maid me to

heir and fie ; bot trewlie quhilk my hart pitied fallen fear. The King, by this dealling, brought himself in graitt suspition and mislyking of his best subiects, bathe for fauoring of Papists, and of him wha haid sa notoriousslie committed that filthie murdour of the Erle of Murray at Donibrisfall.

My vnclie Mr Andro, vving alwayes to speak planlie with zeall and birning affectiones to the honour of God and the Kings weill, gaiff him at this tyme a maist scharpe and frie admonition concerning his euill thinking and speaking of the best frinds of Chryst and himself, the Guid Regent, Mr Knox, and Mr George Bowchanan ; and his thinking weill and fauoring of Chryst and his graitest enemies the papists, and namlie that Hous of Hountlie, defying confidentlie that sic as war his counfallours therin sould kythe in presence of the Esteatts, and giff he convicted tham nocht of fals, treasonable and maist pernitius doing therin against Chryst, the Kings persone, his esteat and realme, he sould nocht refuse to go to the gibbet for it, prouyding they being convict sould ga the sam gett. Withe the quhilk the King and his Counfallors comported, and past ower the mater with smylling, saying the man was mair zealus and coleric nor wys.

On the Michelmes that yeir, the crafts and burgeses of St Andros changing ther prouest, for the Lard of Darfie, chofit Capitan Wilyeam Murray, quhilk maid Darfies frinds to rage sa, that Burley cam vnder sylence of night and tuk an honest man out of his hous and caried him away ; at the quhilk braue exployt, Burley was mutilat of a fingar to begin his warrs withall. His man Mylles, another night, with certean companiones, his complices, cam to an vther honest mans hous and rest away his dauchtar. And last, the said Lard of Darfie maid a grait conuocation of his frinds, with the quhilk in armes he purposed to enter in the Town and abbuse certean citiciners therof at his pleasure, and that indeid of the best sort. The quhilk, when it was meined to my vnclie Mr Andro, being then Rector of the Vniuersitie, and sa a ciuill Magistrat, convocat the haill Vniuersitie, and schew tham whow thair nibours of the Town war oppressed, and what Gods law and manes bathe craued in sic a ceas. And sa resolut to tak armes for helpe and defence of the town, and confortablie affistid with my Lord Lindsay, S^r George Dowglas, and diuers gentilmen of the countrey, maid the invadder fean, for all his forces, to byd out, and tak reafone in part of payment. He merchet mikle of that day withe a whait speare in his hand, as he wear a corslet thereafter at the dinging down of Streabogy.

The wintar following, God prouydit in the place of Mr Jhone Robertfones,

an of the Maisters of the New Collage, a godlie, honest, and lerned man, Mr Jhone Jhonston, wha, efter diuers yeirs peregrinatioun for the studie of guid letters in Germanie, Geneu, France, and England, cam ham and contented to tak part with my vncl, Mr Andro, in the said Collage; and wha sen fyne hes bein a grait helpe and confort to my said vncl, and ornament to the Collage and Vniuersitie. Mr Jhone Caldeleuche withstod his electioun, and troublit the Collage and Vniuersitie verie mikle, and last raisit foummonds and callit ws befor the King and Counfall. Bot he was send ham the graitter fooll, whar for his violation of the actes and troubling of the Vniuersitie, he was deposit from all office bearing within the sam. God warnit me of that trouble be a dream of fyre and water, quhilk moued me mikle, and wharof I fand a notable effect be an extream danger of drownning going ower the Ferrie of Kingorn, at Granton Cragges, to keipe a dyet in that mater. And a wounderfull deliuerance alas for thankfulnes! THE XX DAY OF MERTCHE AT GRANTON CRAGES.

1594.—About the spring tyme in the yeir following, 1594, the outlaw Boduall kythe openlie with forces at Leithe and at Preistfeild, bot withe lyk succces as often tymes befor. He tuk vpe men of war in secret vpe and down the countrey, and gaiff out that it was at the Kirks employment againt the Papists, quhilk maid me, being then mikle occupied in publict about the Kirks effeares, to be graitlie suspected be the King, and bak speirit be all meanes. Bot it was hard to find quhilk was neuer thought. For I neuer lyket the man, nor haid to do with him directlie or indirectlie; yea, efter guid Archbald, Erle of Angus, whom God called to his rest a yeir or twa befor this, I kend him nocht of the nobilitie in Scotland that I could communicat my mynd with anent publict effeares, let be to haiff a delling with in action.

The Generall Assemblie conveined at Edinbruche in the monethe of May; my vncl Mr Andro, chosin Moderator. Thair compeired the Lord Home, making humble supplication to be relaxed from excommunication. It was granted vpon certean conditiones verie streat, the quhilk in cais he sould thereafter contrauein or nocht fulfill, he sould be of new denuncit accusit. Bot the said Moderator nocht finding sic takens of trew repentance as he wald haue cravit, and thought neidfull to be sein be the Kirk, namlie sic grait number and force of enemies being in the countrey, efter he haid schawin his reasones to the Assemblie, wald nocht pronounce the sentence of absolution: Bot Mr Dauid Lindfay being last moderator did it.

Therefter the sentence pronuncit be the Synod of Fyff againft the reft was approuen and ratefied be the haill Affembly, acknowlagging therein the speciall benefit of Gods prouidence in fteiring vpe the fpreits of his fervants to be wac-ryff, cearfull, and curagius in the wark of his glorie and caufe of his Kirk. And during the tyme of Affembly was directed, with Commiffionars, certean Articles and Petitiones to the King. Amangs the quhilk commiffionars I being named, fum faid it was nocht convenient, being fufpected and euill lyked of be the King. To the quhilk opinion the Affembly beginning to inclyne, I ftud vpe and faid, I haid bein employed in commiffion oft tymes againft my will, and when things was mair peanfull and dangerus, even when vthers refusit, bot now even for the reafone quhilk was alleagit, I wald requieft for it as a benefit of the breithring to fend me, quhilk wald be the onlie way to cleir bathe them and mie of fufpition and fklander, for even vtherwayes I meined to prefent myfelff at Court befor the King, to fie gif anie man haid aught to fay to me. Of this the breithring war glaid, and refolued in a voice to fend me. Sa coming to Sterling, whar the King was, far by our expectation we war maift gratioufly accepted. All our Articles war reafonit and answerit be his Maiefties awin hand wryt vpon the margent, and that verie fauorable to our grait contentment; and therefter, I that was the grait tra-tour, with the reft callit in to the Cabinet with the King alleane. His Maieftie beginnes to regrat that he could nocht find that freindlines in the Kirk quhilk he crauit and wiffed. I haiffing the fpeitche answered, Ther was a peccant humor in the body quhilk behoued to be purged, or it could nocht be out of danger of difeafe, yea deathe. The King asked me what that was. I faid it was fufpition on ather fyde; for purging wharof it war beft we fould be frie on ather fyde, and fchaw our greiffs and occafiones of fufpecting the warft, the quhilk being remouit, the body wald be curit and haill. The King thought it maift meit and pertinent, and begins and expones what he haid: 1. Concerning the affembling of his fubiects without his licence. To the quhilk we answerit, we did it be the warrant of his Maiefties lawes, and of Chryft, according to the Word, and cuftom of our Kirk fen the beginning, quhilk nather haid, nor be Gods grace euer fould be to his Maiefties hurt, bot honour and weill. 2. Concerning the excommunicating of his speciall fervant and noble man the Lord Home. We answerit, That he was a profest dangerus papift, in courfe with the reft, and whowfome he repented and reteired from them, as we war in guid hope he fould do, and approue himfelff to the prefent Affembly, he fould be relaxed and his Maieftie fatiffieit theranent. The

3 and laft, was concerning Mr Andro Hountar, minifter, wha haid kythed in open fields with Bodwell. We answerit, that incontinent thereafter the Prefbyterie of St Andros haid proceidit againft him, and haid depofit him of his office of minifterie. Then his Maieftie ceaffing, I asked if his Maieftie haid anie thing to fay to me. He answerit, Na thing mair nor to all the reft, faiff that he faw me ane in all commiffiones. I answerit, I thanked God therfor, for therin I was ferving God, his Kirk, and the King publictly, and as for anie privat vnlawfull or vndewtifull practife, I wald wis traducars (if anie was of me to his Maieftie) fould be maid to fchaw thair face befor ther King, as I prefentlie haid procured of the Kirk to do of fett purpofe. And thereafter exponing all our greiffis and petitiones, receavit, as faid is, verie guid answers, namlie a promife of a Parliament with all convenient diligence, wharin thefe excommunicat papift Erles fould be forefaultit, and thereafter proceidit againft with fyre and fword. Efter the quhilk, the King taking me afyde, cauffit vthe the Cabinet, and ther conferrit with me at lainthe alean of all purpofes, and gaiff me fpeciall commendationes and directiones to my vncle Mr Andro, whom with me he acknawlagit to be maift fathfull and trustie fubiects. Sa of the strang working of God, I, that cam to Sterling the Trator, retourned to Edinbruche a grait Courteour, yea a Cabinet Counfallour; and fa indeid continowed till thefe papift Erles war brought hame and reftored againe, as we will heir at lainthe heirefter.

The Parliament according to promife was folemnizet in the moneth of Junij, 1594, at quhilk the excommunicat Erles forfald war, vpon the intercepted wryttings and blanks, forfaulted, ftreat actes maid againft Mes heirars and papifts, and monie guid in fawour of the Kirk, for minifters leivings, gleibs, and manfes. And I being then in grait credit, purchaffit be the Kings awin fpeciall cear and fawour, ane Act in favours of the honeft men of St Andros, James Smithe and Jhone Walwode, for retourning of tham from exyll to thair awin cuntry, citie, hous, wyff, and childring.

In the herveft quarter thereafter, the Erle of Argyll, authorifed with the office of Lieutenantrie, prepeared a grait armie, with the quhilk he cam vpon the Erle of Hountlie, and faught him at Glenrinnis, aboue Murray land, with vncertan victorie, bot graitteft los to Hountlie; for excommunicat Auchindown was ther flean, with vther diuers gentilmen of his kin, ther horfes all fpoiled, and a grait number of the beft heaville woundit, quhilk maid tham vnable thereafter to mak anie refiftance to the Kings armie.

This was in the end of September, and in the beginning of October following the King, with companies of horfmen and futtmen vnder wages, by the comoun forces gathered be proclamation, paft northe againft thefe Rebelles, whom my vncle Mr Andro and I, with vthers of the minifterie accompanied alfo at his Maiefties defyre, to bear witnes of his peanes and feuear proceidings againft thefe, becaufe the peiple war yit gealous ower the King for his knawin and kythit fawour to the Erle of Hountlie. At our coming to Aberdein we fund na refiftance, bot the enemies fled and darn'd. Yit the King refoluit to go fordwart to thair cheiff houffes for demolifhing therof; bot extremitie of wather fteyed him till almaift the firft monethe was confumed; and for the nixt ther was na pay to the wagit horfmen and futmen, wherin ftud the forces that war reposit on to do the turn. It was therfor be his Maieftie and Counfall thought a turn wheron the haill caufe dependit, to direct a man of credit, fathfulnes, and diligence to moue the brouches and weill affected of all rankes to fend with diligence the fecond monethes pay, for the quhilk I was maid choife of be the King, Counfall and Breithring. Wharof I mak mention to the praife of my guid God, wha keipit me, and directed all aright, the meffage being maift peanfull and perrillus, bathe for my perfone and fame and eftimation. The iorney was lang to go to Edinbruche and retourn again with diligence to Aberdein in extremitie of euill wather, the countrey broken and dangerus; and that quhilk effrayed me maift, I was comandit to wrait to Eingland to Mr Bowes ordinar Ambaffatour, and to affure the breithring of the minifterie of Edinbruche and all vther, yea to preatche it, that feing the Rebels war fugitiue, thair principall houffes fould be demolished to testifie the Kings vtter indignation againft thame. And yit the treuthe was, I was nocht twa dayes on my iorney, when fic moyen was maid that thair fould be na mair done bot a vewing of the places and returning againe. Bot the Lord my God haiffing a cear of me faued all, except my man, wha at my retourning, throw excès of trauell, tuk feiknes in Cowy and died. I haid alfo a fpeciall frind behind whom God vfit as inftument to work that wark and faiff my creadit. This was my vncle Mr Andro, wha being at Streabogy, and prefent in Counfall daylie, when be manieft vottes it was inclyning to fpear the hous, he reafoned and bure out the mater fa, be the affiftance of the guid Lord Lindsay and Capteans of horfmen and futmen, that at laft the King takes vpon him, contrar to the graiteft part of the Counfall, to conclud the demolifhing of the hous, and giff command to the maifter of wark to that effect, quhilk was nocht lang in executing be the fouldiours. When

all was done, lytle found meining and small effect fordar was product. For the King returned Southe, and left the Duc, Lieutenant behind to accom-
plis the mater, wha tuk vpe rigorusslie the penalties of countrey peiple that
obeyed nocht the proclamations, and componed easelie with the assistars of
the rebels, be auaritiis and craftie counsallars wha war left with him, quhilk
raised a grait offence and out cry, and litle vther guid. Alwayes in end these
papist excommunicat and forfaultit Erls war compellit to pas aff the coun-
trei, and sa God triumphit ower tham, till in his iustice for our sinnes they
war retournit and sett vpe againe. Bot because thereafter my diligence was
thought ower grait, and my speitches ower frie in that mater, for my awin
releiff and defence I haiff thought guid till inregister heir the wrytings quhilk
I gat at that tyme from the King and Breithring.

To our traist friends the Ministers of the Euangill at Edinbruche.

TREST FRINDS, We greit yow hartlie weill. At the Jeat Conventioun of our Esteats assemblit
for the preventing of the dangerous practises of the Papists, and vthers our vnnaturall subiects ioy-
nit and conspyring the subuersion of Relligion, the wrak of our persone and estate, and perpetuall
thraldome of our countrey to maist merciles strangers, it was resolut that we sould with all cele-
ritie haift in expedition toward the Northe, lest giff tymous remead war nocht pronydit thair ex-
pected strangers might arryue; and for the better effectuating therof, it was thought requisit that
we sould haiff our ordinarie force of horsmen and futmen, (of the quhilks our burrowes verie kynd-
lie, and of guid will yeildit to a sowlme for susteining of a thousand futmen the space of twa
monethes, as we ourself pronydit be our awin privat moyen the first monethe to our hors men,) the
wather being verie unseasonable, and sic spaittes of waters, as with grait difficultie, and nocht with-
out perrell of a grait part of our armie, could we attain to this town befor the halff of the first
monethe was expyrn: Wherby, and be the retreat of our Rebelles coueredlie to corners and hid-
dilles, thinking to weirie us, and abyding the ischew of the pay of our waigit men, as things heir
ar lyk to draw to graitter laimthe then we expected, yit seing what our departour from this might
import, and whow manie dangers ar imminent, we ar fullie resolued to mak our residence heir, and
to depart na whar elles, whill we haue fullie settled this part of the countrey, and put it to sic point
as litle danger salbe fearit, giff we be aydit be your kyndlie helpe and promised releiff. We
will, therfor, maist effecteousslie desyre yow, that yie wilbe instant be all meanes to moue that our
brouche of Edinbruche, and the rest of our burrowes, to haue at us in this town befor the xxviij of
this instant the second monethes pay, with the rest of the first monethes, wherof onlie that an halff
yit is ressaued. Without the quhilk we wilbe constreanit to leane this guid and necessar wark
vndone; wharby the aduersaries wilbe sa incouragit, as they will luk for na resistance, and haiff
the countrey opin to strangers; quhilk, befor it sould fall out in our tyme, or anie blam might be
imput to us, we haid rather giff croun, lyff, and whatsoeuer God hes put in our hands. Be nocht
therfor could nor slaw in this mater, but employ your haill means, and sic the sam effectuated,
whilk we dout nocht bot yie will do, and interpon all your guid trauelles and diligence to that ef-

fect. Fordar, we comait to this bearer, Mr James Meluill, whom we haiff expresse chofin to this meffage, and we wis yow to credit as ourselff. Sa we comit yow in Gods holy protectionn. From Aberdein the xvj of October, 1594.

Sic subscribitur.

JAMES R.

To our treft frinds the Prouest, Bailies and Counfall of our brouche of Edinbruche, and the rest of our burrowes.

TRAIST FRINDS, We greit yow hartlie weill.—This bearer, Mr James Meluill, being an of the Ministerie that hes accompanied ws in this haill iorney, and therthrow best acquainted with all our proceedings in the way, and since our heir coming, We haiff takin occasion annes earand to direct him toward yow, to signifie to yow particularlie, whow we haiff bein occupied, and what our intention is befor our retourn. As alſwa haiff instructed him in sic things as he fall specialie impart to yow in our name, anent the furtherance of the cause in hands, whom we will desyre yow firmelie to credit as ourselff. And sa remitting the mater to his sufficiencie, and the particular Letter of the rest of the ministerie heir, We commit yow to God. From Aberdein, the xv of October 1594.

Sic subscribitur.

JAMES R.

To our right worschipfull and deir Breithring the Ministers of Edinbruche.

Manie ar the tribulations of the righteous, but the Lord delyuereth tham out of tham all.

RIGHT WORSCHIPFULL and deir breithring: Albeit the Lord in iustice thretned this Land withe heaue iudgments for the contempt of his fauour, yit we find that in the middes of wrathe he remembreth mercie, and owercomethe when he is iudged. For the King and his Counfall, with his haill companie daylie growes in earnest affection to advance the guid cause against the enemies therof, and hes reasolutlie concludit be the grace of God, nocht to remoue out of thir partes befor the vtter overthrow of the aduersarie caus, wherein, as we haue iust occasion to prais God, sa we earnestlie recommend to your prayer the guid and happie succes of this actionn. Requyting yow lykwayes to employ yourselffs with our brother Mr James Meluill, the bearer, at the hands of your awin Town, that a guid cause be nocht forsaken at the vtmaist poinct, and fall throw leak of sufficient moyen to bear it furthe; as we dout nocht to find your effectuall assistance according to your seall. The rest to the bearer whom yie will creadit. The Lord preferue yow, and direct all your proceedings to his glorie. From Aberdein the xvj of October, 1594.

Your breithring and fellow laborers in the Lords heruest,

Sic subscribitur.

AN. MELUILE.

M^r. P. GALLOUAY.

JA. NICOLSON.

1595.—The yeir following* Mr David Blaks ministerie in St Andros, quhilk haid wrought notable guid effects, bathe in the town for the weill of all the peiples faulles, and ther republict, and guid ordour of prouifioun for the pure, as also to landwart for purpose of biging of kirks, and in the Presbyterie moving non refidents to tak tham to thair kirks and charges, began now be the deuill invying it to be branglit. The instruments war the Manse-moungar, (sa Mr David named him,) Wilyeam Balfour and his fawourars, wha fearing Mr David preualing against him, and euicting of his hous in the Abbay to be a manse to the minifter, caufit, be diuers courtiours and vthers, the Kings eares to be filled with calumnious informationes of the said Mr David his doctrine and ministerie. As lykwayes be his occasioun of Mr Andro, my vncl, Rector of the Vniuersitie, being the principall mean of the said Mr Davids bringing and placing thair, and meanteiner and affistar of him in his ministerie.

Sa, in the monethe of August 1595, the said Mr David and my vncl ar chargit to compeir befor the King and Counfall at Falkland to answer for certean speitches vttered be tham in thair doctrin against his Maiesties progenitours; of the quhilk I knew na thing bot be aduertisment fra my vncl from St Andros to keipe the dyet. Coming to Falkland, the King inquiryres of me, What I thought of Mr David Blak? I answerit, "I thought him a guid and godlie man, and a mightie preatchour, and a man whase ministerie had bein verie forcible and fruitfull in St Andros."—"O," sayes the King, "yie ar the first man and onlie that euer I hard speak guid of him amangs ministerie, gentilman or burgeses."—"Surlie, then, (say I), I am verie sorie, fir, that your Maiestie hes nocht spokin with the best sort of tham all."—"I ken," sayes the King in coler, "the best, and hes spoken with tham; bot all your seditius deallings ar cloked, and hes bein with that name of the best men."—"Then, furlie, (say I,) fir, your Maiestie fall do weill to giff Mr David a fyse of anie in all tha thrie ranks, excepting nan bot sic as hes knawin particulars; and giff they fyll him, I fall speak na mair in this maner to your Maiestie, till

* An. 1595.—In the monethe of Merche, 27, being Furisday, about alleavin houres of the night, in place of a farie las that never leuche, God gaue me of my wyff, dearlie beloued, a pleasand boy, wha during his infancie, being of a fyne sanguine complexioun, was a pastyme and pleasour, nocht onlie to my haill familie, bot almost throw all the town whar euer he was caried. Sa it is a guid thing to tak in patience whateuer God sends. His guid thyr, Jhone Durie, being with me at that tyme, gaue him the bage of baptisme, and called him Jhone, in remembrance of the inspeakable grace of God bestowit on him and his successioun. The God of grace mak as mikle to kythe in him, coming to age, if sa be his pleasure as appeires in the youthe inwartlie and outward.

your Maiestie find what he is in effect." The King, slipping away fra me, goes to a speciall courtier, and sayes to him, " Fathe, Mr James Meluill and I ar at our graittest, for I perceau he is all for Mr David Blak, and that fort." The King, lest he sould irritat the Kirk be calling befor his Counfall anie minister for thair doctrin, quhilk haid nocht succedit weill of befor, called onlie a number of the breithring of the ministerie, (namlie sic whilk war offendit with Mr Davids scharpe and plean form of doctrine, sparing nather King nor minister,) to try this mater and iudge thervpon.

Mr David compeiring, declynit the Kings iudicator in doctrine; and as for the breithring, he refusit tham nocht, being anie sort of Assemblie of the Kirk, rightlie callit for that effect, or vtherwayes in privat to confer with thame, and satisfie tham in anie dout conceavit of his doctrine. The King summarlie and confusedlie passit ower all, and put nan of these things to interloquutor, bot called for the witnes. And Mr David, called to fie what he haid to say against tham, answerit, gif that was a Judicator, he sould haiff an answer concerning the vnlawfulness and incompetencie alleagit; as lykwayes, but ceas it war, as it is nocht, he sould haiff an accufar fortifeit with twa witnes according to the rewill of the Apostle, &c. That in lyk maner is past and a number of witnes is examined: Burley the delatter and accufar being alwayes present. Whilk, when my vncle Mr Andro Meluill perceaving, chapping at the chalmer dure, whar we war, comes in, and efter humble reuerence done to the King, he braks out with grait libertie of speitch, letting the King planlie to knaw, that quhilk dyvers tymes befor with small lyking, he haid tooned in his ear, " That thair was twa Kings in Scotland, twa Kingdomes, and twa Iurisdictiones. Thir was Chryst Jesus, &c. And gif the King of Scotland, ciuill King James the Saxt, haid anie iudicatur or cause thair presentlie, it sould nocht be to iudge the fathfull messanger of Jesus Chryst, the King, &c. bot (turning him to the Lard of Burley, standing there,) this trator, wha hes committed diuers poincts of hie treasone against his Maiesties ciuill Lawes, to his grait dishonour and offence of his guid subiects, namlie taking of his peacable subiects on the night out thair houffes, rauishing of weimen, and re- ceatting within his hous of the Kings rebels and forfait enemies," &c.

With this Burley falles down on his knies to the King, and craues Justice. " Justice!" sayes Mr Andro; " wald to God yow haid it, yow wald nocht be heir to bring a iudgment from Chryst vpon the King, and thus falslie and vn- iustlie to vex and accuse the fathfull servants of God." The King began with sum countenances and speitches to command silence and dashe him; bot he,

infurging with graiter bauldnes and force of langage, buir out the mater sa, that the King was fean to tak it vpe betwix tham with gentill termes and mirrie talk; saying, "They war bathe litle men, and thair hart was at thair mouthe," &c. Sa that meitting was demissit the fornoone. Nether war we affemblit again in anie forme of Judicator; bot, when I perceaut the King to be incensed, and verie euill myndit bathe against Mr Andro and Mr Dauid, I spak the Erle of Mar, being at Court, informing him of the treuthe of maters, and whow dangerus a thing it was to his Maieftie at sic a tyme to brak out with the Kirk, whill as Boduell haid confedrit with the Papist Lords, and as he knew ther was presentlie a grait commotion in all the Bordars, befought him therfor to counsell his Maieftie aright, and mitigat these maters. The quhilk he did fathfullie. And sa the King callit Mr Dauid to him self in privat and hamlie maner; desyring to vnderstand the treuthe be way of conference; the quhilk Mr Dauid schew him to his satisfioun. In lyk maner, Mr Andro, wha, efter his fasone, maist frielie reasonit with the King, and tauld him his mynd betwix tham to the Kings contentation; and sa in end his Maieftie directed me, efter lang conference on thir maters, to go to St Andros and teatche, and declar the mater, sa as the peiple might be put out of euill opinion, bathe of his Maieftie and thair minifter, and whow that all was weill aggreit. Whilk I did vpon the morn in St Andros, teatching the 127 Psalme; and because I knew it wald be marked, I sett down the haill pointis I was to speak in wrait vpon that mater, as followes:

Now, I am sure, guid Christianes and breithring, yie wald fean haiff newes from this last dyet, whilk we haue keipit with his Maieftie at Falkland. And, indeid, the Kings Maieftie and breithring of the ministerie ther convenit, fearing that quhilk in effect is fallen out, viz. the fasones of euill fame, quhilk euer reports of all things to the warft, and oftentymes sawes abrod lies for veritie, and euill newes for guid, as we heir it hes bein reported amang yow, that the King haid begun to put at the Kirk, and to plunge in maters with the ministerie, namlie haid mel'de with your pastor, and ather put him to exyll, warde or sylence, whilas, indeid, ther is na thing les; therfor hes his Maieftie and the said breithring directed me to this place to testifie and declar the treuthe. Firft, then, it is of veritie, that a grait number of euill reports hes bein caried from this place to the King, sa biffie hes men bein, specialie sic as war twitched in thair particulars, quhilk might haue easelie moved and crabet the King; bot he suspendit his opinion, and referait all to a iust tryell, as occasion might best serue for the faining.

Amang the rest, a delatioun of leat was maid maist offensiue and odins, That Mr Dauid, your pastor by name, fould haue publiclie from pulpit traducit the Kings mother maist vyllie, to mak his Maieftie contemptible in the eis of his peiple, and to steir vpe the seditius to treasonable and dangerus attempts against his Maiefties estat and persone; the quhilk could nocht be sufferit vput to tryell. Compeiring then befor his Maieftie, and a guid number of the breithring of the

ministrie, bathe the accufar and accufit, the accufar affirmed that your Pastor haid spokin neuer a guid word of the Kings mother, but mikle euill; the quhilk, gif he fould nocht proue be sufficient witnes ther present, he fould be content to tyne his land, his lyff and all.

Your Pastor answered, he haid comendit his Maiesties mother for manie grait and rare gifts, and excellent verteus; and onlie verie sparinglie and soberlie haid twitched the treuthe of the iudgments of God, quhilk haid com on hir for refusing the wholsome admonitioun of the Word of God. So the witnes war productit and examined. It was fund cleir in end, that your pastor, contrar to the accusation, haid spoken mikle guid of the Kings mother, as also haid spoken concerning the iudgments of God vpon hir in hir fall.

The King could nocht think it altogidder vnlawfull to vse his mother for exemple; bot thought it na wayes expedient in his tyme, becaufe of the peiple, that is euer readie to draw that to the contempt of his Hienes persone, and of the seditius and treasonable, wharof ther is manie in the land, wha ar euer readie to grip therat, as thought the forme of mens dealling against hir, quhilk was extraordinar, might be drawin in exemple, and vfit be tham: Therfor it was thought expedient be the haill breithring ther, that nather Mr Dauid nor na minister fould speak a word of his Maiesties mother, till that a certean Act of the Generall Assemblie, maid theranent at Dondie, war sein and considerit, and in all tymes coming the tennour therof to be keipit preceidlie.

And for satisfaction of his Maiestie, the said Mr Dauid cam maist humble in his Maiesties presence, and acknowlagit ther, that, as he fould mak answer to God, vpon the vfrage of his ministerie, he thought nocht that his speitches could be offensiue to his Maiestie, nor anie wayes meinit to haiff offendit his Hienes, bot onlie vfit that exemple to bear down sinne in the persone quhilk he was rebuking; nather yit wald he heirefter vse that speitch, nor anie vther wilfullie or vndewtifullie, to his Maiesties offence or displeasour; bot as his hart was asauld, vpright and maist affectioned to his Maiestie, as anie subiects or ministers in the realme, sa wald he mak it knawin in experience, and all dewtie to his Hienes heirefter. Wharwith his Maiestie was weill pleasit, and in guid favour dimissed the said Mr Dauid. Conceane therfor rightlie and reuerentlie, and stand in guid opinion bathe of your Prince and Pastor, for the discharge of all dewties addettit to tham, and pray God to keipe his Maiestie in guid concord and aggriment with his fathfull and trew seruands, deteafting from your harts the euill disposition of sic persones, that for thair particular is sett to the contrar.

This piece of service was weill aneuche lyked and accepted on bathe the partes; bot my court grew les thereafter, and, as we will heir, at the hamcoming of the papists Lords, clein deceyit. And to leaue the treuthe of my courting testified befor God, befor whom I walked, I sought it nocht, but it fell on me be the occasion reherfed. When it cam on, I interteaned it as I could in conscience, (quhilk, indeid, was hard to do, and cost me manie soer prik in hart,) cheiffie and first, to mak the King to ken that we loued him deirly, and wald do anie thing that ley in ws for his pleasuring with the war-rand of God and a guid conscience, that, by his throuche lyking and coniunction with the Kirk, maters, bathe in Kirk and polecie, might go right and weill fordwart. And trewlie, I thank God, during my twa yeirs court, it was

sa. Bot as I was thus about to win the King as in me lay to the Kirk, sa was he in winning of me to the Court; and when on ather syde all meanes was vsit, and bathe keipit our groundes, without grait vantage an of another, we relented and fearlie reteired, as the continowing of this Storie will in the awin place declar. The onlie particular quhilk I haid, was the pitifull esteat of the guid honest men of St Andros, whase cause and condition was ioyned sa with the esteat of the Kirk and guid breithring, that therwith it stud and fell. Bot for myself, as God knawes, I haid neuer a croun be my courtein, bot spendit euerie yeir the halff of my stipend theron; and the treuthe was I neuer fought nane, and I gat nan vnsought.

In the monethe of September following, the Erle of Orkney, be the Lard of Burleyes moyen, cam to St Andros, as direct from the King, and reconcyled the said Lard with Mr Andro Meluill, Rector, and Mr Daud Blak, and Mr Robert Wallace, ministers of St Andros, and that verie craftelie, vnder pretext therof to draw again the peiple to the hous of Darfy, and cause tham change thair Provest again, as they did: For Captean Murray, perceaving the changeablenes of the peiple, and the weght of the office, demitted the sam willingly; and sa be the vther faction of the peiple fauored be Court, the Lard of Darfy was receavit again. That cost ws a farschius iorney to St Jhomstoun. Returning fra the quhilk, certean newes cam of the Chancellor, Mr Jhone Metellans departour, whom Mr Andro, Mr Robert Bruce and I haid visited nocht lang befor, and left at a verie guid esteat for the lyff to come. He was a man of grait lerning, wisdome and stoutnes, and kythe in end to haue the feir of God, deing a guid christian and louar of Chryfts serants. And, indeid, he was a grait instrument in keiping the King af the Kirk, and fra faworing of Papists, as the yeir efter it kythed cleirlye.

1596.—That Wintar the haill officers of Esteat war alterit, and the Kings haill effeares concerning his patrimonie, propertie and casualities war put in the hands of *aught*, and sa almaist the haill administratioun of the realme; and therfor named OCTAVIANS; the an halff wharof war suspected papists, and the rest litle better. This was mikle thought of, and portendit a grait alteration in the Kirk, whilk fell out the yeir following, 1596,* quhilk may be markett

* This yeir had twa prodigious things, quhilk I marked amang ws, on the cost syd. Ane in the seinzie ouk efter Pace, the day being fear about noon, ther fell a cloud of rean vpon Kellie Law, and the monteanes besyd, that for a space couered them with rinning water, the quhilk defending therfra, raist sa at ane instant the strypes and burnes, that they war vnapassable to the trauellars,

for a speciall periodic and fatall yeir to the Kirk of Scotland, and therfor man tak mair pean to schaw the maters that fell out therin. It haid a strange varietie and mixture: The beginning therof with a schaw of profit in planting of the Kirks with perpetuall locall stipends; the mids of it verie comfortable for the exerceise of Reformatioun, and renewing of the Covenant; bot the end of it tragicall, in waisting the Sion of our Jerusaleme, the Kirk of Edinbruche, and thretning na les to manie of the rest. The redeiming wharof, I feir be tyme, salbe fund to haue cost ws deirar be the los of the haill libertie of Chryfts kingdome in Scotland, nor giff all annes haid bein waisted and overrun. Wherin I pray God of his mercie, that my feir may be fund foolishe.

The occupatioun and continuall laboring to eschew ruting out, maid me befor nocht to mention anie peanes takin vpon planting, whowbeit ther was mikle at diuers tymes, namlie in the yeirs fourscore ten, twoll and threttein yeirs. Wharanent we haid diuers commissiounes from Parliament and Generall Assemblie, and quhilk indeid was bathe peanfull and expensive to me amangs vthers; bot because I can recompt na effect of tham,* I fall fett down this yeirs wark alleuarlie, when Commissiounes war giffen out vpon an Act of Parliament and Letters, to dell with Taxmen and all Titulars of teinds for effectuating of the best constant Plat, that efter lang aduysment takin amangs ws wes put in ordour and pennit be Mr Jhone Lindsay, secretar, and the quhilk to serue for all those biotik maters, I thought meit to be heir infert; if that first I mark a thing that I hard Mr Alexr. Hay, Clerk Register, a man of anie in Scotland maist exerceised in tha maters, and the said Mr Jhone Lindsay, a man of the graitest lerning and solid naturall wit ioyned with that, I knew, controuert diuers tymes, bathe be word and wrait anent that Plat: The an halding that it was an impossibilitie as things stud in Scotland to deuysse a constant Plat, or giff it war deuysit, to effectuat it, and deid in that opinion; the vther, to wit, Mr Jhone, halding that bathe was possible, and therfor fett himself to deuysse the sam, and put it in mundo as followes; bot concerning the effectuating therof he died in the sam fathe with the Clark Register.

whowbeit weill horft. The burn of Anstruther was never sein sa grait in mans memorie, as it rase within an hour. The read speat of freshe water market the sie mair nor a myll and a halff. That brought grait barrennes vpon the land the yeirs following. The vther was a monstirus grait whaale, befor the heruest cam in, vpon Kincrag Sandes.

* For the Generall, whowbeit I man remember to the grait praise of God, that our particular trauelles war sa bliffit, that wharat our coming to St Andros ther was nocht passing four or fyve Kirks therabout planted with ministers, ther is this day saxtein or sevintein in the Presbyterie therof; manie of them alweill prouydit as in anie of the Countrey, 1600.

The New and Constant Plat of Planting the haill Kirks of Scotland, penned to be presented to the King and Estates in An. 1596.

OURE SOUERANE LORD, with consent of his thrie Estaits in Parliament, vnderstanding that be the Law of God it is expresse commandit, lyk as alwa for interteinment of religion and Gods service, it is mair nor necessar that the ministers of his Holie Word haiff sufficient rents for their honest sustentation; Considering also that the rents and patrimonie quhilk pertained of auld to the Kirk is graitumlie damnified and exhaust be the annexatioun of the haill temporalitie therof to his Hienes Croun, and be the erectionnes of a grait part of the said temporal lands of the Kirk with diuers Kirks and Teinds includit therewith in new temporal lordships, and be the new fasone of setting of lang takes of the said teinds for diuers syntein yeirs, and lyff rents successiue for payment of small siluer dewtie nawayes equivalent to the half of the reasonable valor of the saids teinds; and be the pretendit rightes of sa monie persones lyffrents, assignationnes, and vther dispositionnes of the saids teinds and dewties of Taks, and be his Majesties rights of the Thrids superplus, comoun Kirks, first fruits, and fyft pennie of ilk benefice, rights and disposition of the sam, proceeding from his Hienes efter his perfyt age; and fra his Graces predecessours, for the maist part ratified in Parliament:—Wharby ther is na moyen left presentlie to augment the small stipend of anie pure minister, albeit he haid neuer sa grait necessitie; nor yit to plant anie new ministers at anie congregation, albeit the maist part of all the parochie Kirks of Scotland ar altogidder destitut of all exerceise of Religion: And that ther is a grait number of ministers nocht prouydit, but avating vpon sum speciall charge and vocation, lyk as a grait number of guid schollars of the youthe of this Realme, for the lyk pouertie, is compellit to pas to France to the grait danger of apostasie fra Religion, whar vtherwayes they might be profitable to the Kirk, and might be honestlie interteined vpon the said Teinds: Quhilk teinds nocht onlie befor the wryttin Law of God, and thereafter be expresse commandiment of the sam, bot also be the consent of all nationnes, and specialie of this Realme, hes euer pertained to the Kirk; wherby of all reasone the Kirk, haneing na vther patrimonie, aught to be meanteined in the right possession of the saids Teinds, at leist ay and whill they be sufficientlie prouydit vtherwayes: Conforme to the quhilk, diuers Actes hes bein maid in Parliament, that befor the new prouision of anie prelat, the ministers at the Kirks and Paroches vnited to the said prelacie sould be first prouydit to sufficient stipends, vtherwayes the prouisioun of the prelacie to be null. And lykwayes in the tent Act of the Parliament, hauldin 1567, it is ordeanit, that the haill thriddes sould be first employed to the vse of the ministers ay and whill the Kirk com in possession of their awin patrimonie, quhilk is the Teinds. And als in the said Act of Annexatioun, and diuers vther louable actes, it is expresse prouydit, that the Ministers sould be sufficientlie prouydit of leivings furthe of the best and readiest of the spiritualities, and that they sould be prouydit in tytyle to all small benefices; that they sould be prouydit to Manfes and Gleibs for their residence at their Kirks; and that laic Patronnes sould prouyde qualifiet persones; whilk actes hes nocht tean fullie effect, but in the contrar the leivings of the said ministers left incerteanlie to be sought from yeir to yeir at his Hienes Chequer, out of the thrids with infinit proces in Law, be reasone of the manifold dispositiones of the said thrids to vther laic persones proceeding fra his Hienes as haneing right to the haill thrids, comoun kirks, superplus, fyft pennie and temporalitie of ilk benefice, and be reasone of the collation of benefices pleno iure to persones na wayes qualesied; contrar to the guid meining and intencion of the forsaide Actes of Parliament, to the vtter wrak and distructioun of the Kirk be plean pueritie as the profest enemies of Chryst wald haue done of auld, giff spidie remeadie be nocht fund:

Kirk rent damnified
be
Annexatioun,
Erectionnes,
Setting of lang Taks,
Payment of Siluer
dewtie,
Lyffrents,
Assignationnes,
Penzionnes,
Kings superplus,
Comoun Kirks,
First Fruits,
Fyft Pennie,
Patronages,
Dispositions of benefices,
Ratificationnes in Parl.

Teinds be all Law the
Kirks iust right.

Na new prouisioun to
Prelacies befor the
Ministers of the Kirks
be prouydit.

Act of Parl. 67.

Act of Annexatioun.

Gleibs.

All Teinds the proper patrimoine of the Kirk.

1. Locall stipends of a modifiet quantitie of Victuall out of sic and sic Towns in euerie Paroche, with Gleib and Manse, notwithstanding anie mans right whatsumeuer.

THAIRFOR his Hienes, remembering that ther is na thing mair proper to his royall office nor to be the nurissar of the trew Kirk, and to be cairfull of the advancement of the trew relligioun, and continowing therof to the posteritie, with consent of the Estaits in Parliament, be the tennour of this Act, DECLARES, That the hail Teinds of this Realme, bathes of personages and vicarages, aweill vnited to prelacies and vther dignities as nocht vnited, and vther Teinds whatsumeuer, hes pertained in all tymes bygean, and fall pertain in all tymes coming, to the Kirk as thair proper patrimoine : And of new, with consent forsaids, giffs, grants, and dispoones, and perpetualie mortefies the saids Teinds of all personages and vicarages and vther benefices whatsumeuer within this realme, to the Kirk to remean therwith as thair awin proper patrimoine conform to the tennour of this present Act in all tymes coming. And with advys forsaid, statutes and ordeanes that the Lords of Checquer with sic of the ministerie as salbe apointed heir vnto, being of sequal number with the saids Lords, fall modifie and affing out of certean townes of ilk paroche a certean quantitie of victuall of the Teind scheaues therof, and vther dewties of the Vicarage, as the nature of the ground may pay, with the manse and hail gleib land, giff the sam remean yit vnsewed ; and giff the said gleib be sewed, four aikers of the said gleib, wither the sam be of the Persones, Vicars, Bischopes, Pryors or Pryoreses, Deans or Subdeans, Abbeyes, or anie vther Kirk land for the gleib ; as an locall stipend to ilk paroche Kirk of this Realm, without exception, for sustentation of the minister therat sufficientlie and honestlie in all respects of the fruits of the paroche itself, nochtwithstanding the saids Kirks be annexed to prelacies or vther benefices or nocht, doted to Colleages or Vniuersities, or vtherwayes pertaining to auld possessours of whatsumeuer degrie, or to ministers newlie prouydit in tytle therto, at the Kings presentation or laic patrones, deuydit amangs manie Prebendaries, Dignities or Chaplanries, or nocht deuydit, comoun Kirks, or vther whatsumeuer qualitie or conditioun the said paroche Kirks hes bein, or be whatsumeuer maner of way the teinds therof hes bein bruiked in tymes bypast ; and nochtwithstanding all and whatsumeuer right his Maiestie may haiff or pretend to the thrids, superplus, first friucts and syst pennie of the saids benefices ; and nochtwithstanding of all pensiones, takes, assignationes, lyffrents, erectionnes, of the said Teinds, or anie part therof, in an temporall Lordschipe, prouision to prelacies, or vther benefices, vniones or diuisionnes of the saids paroches and vther dispositionnes of the saids Teinds, or anie part therof whatsumeuer proceeding from his Maiestie or his predecessours, efter his or thair perfyte age confirmed in Parliament, with whatsumeuer solemnitie or vtherwayes, to whatsumeuer castelles, collages or vniuersities, particular persone of whatsumeuer degrie : And nochtwithstanding whatsumeuer vther taks, pensionnes, lyffrents, sewing of the saids Teinds, with Landes, and sewing of the saids gleibs, and vther disposition whatsumeuer, maid be prelates or beneficed persones, with consent of thair Chaptours to whatsumeuer particular persone, collage or vniuersitie for whatsumeuer space of yeirs or zeirlie dewtie : And nochtwithstanding the priuilege of Lords of Seffioun, and actes of Parliaments, and vther Lawes bygean, vniones, annexationnes and incorporationnes of feuerall paroche Kirks to a prelacie or vther benefice, or diuision or the fruits of a parochine amang manie prebendaries, or chapleains, or vthers ; and nochtwithstanding of all vther impediments quhilk anie way may stay the full execution of this present Act.

DECLARING all and whatsumeuer the forsaids prouisions of benefices, vniones, incorporationnes, diuisionnes, takes, pensionnes, lyffrents, erectionnes, and sewing of Teinds, Manfes, Gleibs, Priuileges, Actes, Lawes, and Constitutionnes, formar and vther dispositionnes whatsumeuer of the saids Teinds, Manfes and Gleibs proceeding from his Maiestie, or his Maiesties predecessours, or fra whatsumeuer vther beneficed persone with whatsumeuer solemnitie, to be null in tyme coming, in sa far as they may mak anie preiudice to this present act, and to the particular locall assignatioun of stipends to

be assigned to ilk parochie kirk, conform therto, and to the full execution therof but anie vther reduction or declaratour of law. Withe powar to the saids Lords and Ministers to tak trew tryall of the valour of the saids Teinds, and to apoint, ordean, and assigne the saids perpetuall locall stipend at ilk parochie out of sic speciall Towns and Lands of the said paroches, and to vneit severall paroches in an, or diffuer and separat an in ma, withe consent of the parochinara. And to mak a speciall Buik thervpon, and generallie to do all things necessar for this effect. Whilk locall assignationes of stipends and teinds whatsumeuer of the particular Townes and Lands to be specified therein, fall pertain als frielie to the minister of the said parochie as giff he haid bein prouydit of auld in tittle therto. Withe powar to the said minister to collect, gather, and intromeat with, and to mak warnings and inhebitiounes against the possessours of the saids Teinds, Manfes, and Gleibs, with als greit effect as anie Persone or Vicar, or anie vther beneficed persone might haue done in anie tymes bypast, nochtwithstanding all impediments forsaids and vther whatsumeuer, but prejudice of the saids ministers rightes to the haill remanent of the saids benefices, when the sam fall veak and fall in thair hands be deceas of the present possessours, reducing or expyring of Takes, or vtherwayes whatsumeuer, and of the frie dispositioun thervpon as accordes of the Law, and conform to this present Act in all poincts. And for the better executioun of the premiffes, OUR SOVERAINE LORD, with advys forsaid, dissolues expresse all and whatsumeuer vniones of severall parochie Kirks to prelacies, benefices of dignitie and vthers, and suppresses and abrogattes the name and stylls of the said prelacies and dignities, and vnites of new the Teinds of ilk parochie whar the sam was denydit of auld amangs manie Prebendaries, Chapleanes, or vthers in a haill benefice, and ordeanes that ministers be prouydit in tittle to ilk parochie kirk in particular, quhilk was befor vnited to prelacies now vacand, or quhilk has vacked in his Graces hands sen the parliament halden at . . . An. 1584, or quhilk fall in anie wayes veak heirefter be dimissiou, deprivation, or vtherwayes whatsumeuer; and to all vther severall paroches, vacand bathe to the parsonages and vicarages therof, with the manse and gleib of four aikers of land, conform to the former actes maid anent the saids gleibs and manfes; at the quhilk kirks the said ministers salbe obleit to mak thair residence, and fall haiff intromissiou with the fructs therof, conform to this present Act and Buik of Perpetuall Modificatioun of the locall stipends to follow heirvpon. And efter thair deceas, demissiou or deprivation, vther qualeset persones to be presented therto be his Hienes and his Grace successours, and be vthers haueand the right of presentatioun and patronage therof; and that na new Prebendaries salbe prouydit efter the deceis of the present possessours, bot the rent to accres to the leiving of the minister, conform to this Act, etc.

And because it is maist necessar that the saids locall stipends be of a certean quantitie according to the nature of the ground, and out of certean speciall landes maist ewest to the Kirk and commodius for the minister, that the minister may know whom of to craue his dewtie. And seing it is impossibill to the Lords of Checquar to know what landes till apoint for payment heirow, be reason they know nocht nather the names of the lands, nor the valour of the Teind scheaves of ilk particular town and lands within this realme: THAIRFOR his Hienes, with advys forsaid, ordeans, that ilk Presbyterie within this Realme, with advys of thrie barrones or landit gentlemen, wha has thair residence within the said presbyterie, of guid religioun, and leift participant of Kirk rents, chosin be advys of the Generall Assemblie, and sailyeing of the concurrence of the saids barrones, that the saids Presbyteries be thamselues fall haue powar till estimat reasonable the valour of teinds, bathe Personage and Vicarage, of ilk particular townes and landes lyand within ilk ane of the saids paroches of thair presbyteries, and of the commodiusnes therof to the sustentatioun of the minister: Whilk estimatioun salbe publikt vpon twa severall Sondays in tyme of dirvine service in

Buik.

The Ministers right to the Teinds locallie assigned with reservation.

2. Dissolution of grait benefices.

Patronage.

3. The Estimators of the Valor of every Townes Teinds.

the said parochie Kirks, with prouisioun, that whatsumeuer partie entereit in anie wayes be the said estimation, and pleise to complean thervpon, fall haiff maist summar remead, befor the saids Lords of Checquer, efter summarie cognitioun of the cause betwix the said presbyterie and particular minister of the parochie Kirk and generall procutour for the Kirk, or vthers hauing enteres on the an part, and the said partie compleaner on the vther part.

4. The maner of setting Takes.

Attour, becaufe the dilapidatioun of the rents of the Kirk hes proceedit for the maist part fra the Kirk men thamselfes, wha haid ower grait libertie to sett sic lang Takes and Fewes, and for sic dewtie as they pleast, the solemnitie of ordinar Chaptours serving nocht to restrean the said dilapidatioun for the quhilk they war first institut, bot rather to authorife the sam, quhilk Chaptours for the maist part ar now worn away: THEREFOR, Our Sovereine Lord, with aduys forsaide, statutes and ordeanes, that na minister or beneficed persone fall haue power to sett in tak, or mak anie kynd of dispositioun, alteratioun, or change in anie wayes, the esteat of the locall stipends of the paroches, with whatsumeuer consent or solemnitie; nather to sett new Taks or to renew auld Takes of whatsumeuer vther Teinds of his Parochie, or of anie part therof, or mak whatsumeuer dispositioun of the sam in tymes coming, without the consent of the haill or maist part of the Presbyterie, wherin the parochie lyes, assemblit at their ordinarie day of conuining, efter reasoning twa former ordinarie dayes anent the sequitie of the setting, renewing, or making of the saids Taks and dispositionnes. And declares that the converting of victuall or vther dewties in siluer, salbe expres diminutioun of the rentall, and a cause of nullitie or reduction. And for eschewing of antedeaunting of Takes and rightes of Teinds whatsumeuer, and of the infinit tyme for the quhilk the sam is sett in tyme bypast, his Hienes, with aduys foresaid, ordeanes, That all and whatsumeuer Taks of whatsumeuer Teinds sett in anie tyme preceeding the dait heirof for whatsumeuer langer tyme of manie nyntein yeir takes or lyffrents successefull, fall indure onlie for the space of nyntein yeirs efter the dait of the saids Taks. Withe prouisioun, that whatsumeuer nyntein yeirs Taks or lyffrent of Teinds, quhilk hes nocht begoun in the settars tyme, salbe null and of nan aveall, albeit an vther nyntein yeir tak or lyffrent contined in that sam Tak hes begoun or run out in the said settars tyme. And that all former takes of Teinds preceeding the dait heirof, lyffrents, assignatiounes, pensionnes, erectionnes, fewes, and vther dispositionnes of Teinds, salbe producit befor the Lords of Checquare before the day of nixtocome, and registrat in the buiks of the Collectorie. At the leist fa milke of the saids erectionnes and fewes to be registrat as concerns the right of Teinds contenit therein: And the dait of the registratioun therof, and the persone ingiffar of the saids Taks and vther rightes, to be registrat therwith in lyk maner, and market and subscrivit be the Collectour Clark vpon the bak of the saids Taks, and rightes for eschewing of all fraudes quhilk may be heirin, withe certificatioun that the Takes and vther rightes of whatsumeuer teinds nocht registrat, as said is, salbe null, and mak na fathe in iudgment nor without. And that the imprenting or publicatioun of this Act, salbe sufficient intimatioun heirof, and of the certificatioun forsaide, without anie vther speciall Lettres, etc.

6. For eschewing the faschrie and danger of Spullyie.

MAIROUER, becaufe the ministers and vther benificed or laic persones, hauing the right of Teinds of vther menes heritage, oftymes iniustlie troubles bathe thamselfes and the lawfull possessiours of the saids Teinds, with Inhibitiones and Actionnes of Spullyie, wherby they compell thaim to height thair teinds aboue the reasonable valor, Tharfor Our Soverain Lord, with advys forsaide, declares and ordeanes, that whatsumeuer persone is lawfullie in the naturall possessioun of Teinds be the leading and intrometting therwith, the heritage or present right of possessioun of the land being his awin, and makes guid and thankfull payment within dayes efter ilk term, of the dewtie of the said Teinds, conform to the estimatioun aboue wrettin, to be maid be the Presbyte-

ries forsaide to the ministers and vthers having right to the said Teinds, in that cais, the said persone salbe frie of all actionn of Spulyie and danger quhilk may follow vpon inhibitiones led against him therament: Prouyding alwayes, that whatsumener persone committes anie violence in eiecting of an vther furth of the naturall possessioun of leadding of Teinds, salbe subiect ather to the actionn of Spulyie, or to the quadruple of the estimatioun forsaide, at the optioun of the partie eiected, as said is. Lykas also it is prouydit, that whar the right, bathe of the propertie, and present right of the actuall possessioun of the Land, and als of the Teinds concurre in a mans persone, it fall be leifome to him to vse Inhibitionnes, and conform to the auld ordour, apprehend possessioun of his awin teinds, payand alwayes the dewtie and valuatioun therof to the minister, or vthers haiffing right. In the quhilk cais, the offer of the estimatioun forsaide salbe na releuant defence to rescind the naturall possessioun of the Teinds of an vther persones heritage: And to eschew the danger of Spulyie in prindies of him wha hes the right bathe of the Lands and Teinds, as said is, and in fawour of him wha hes na present right to the actuall possessioun of an vther manes land, nor yit of the Teinds therof, etc. Attour, be reasone that the said patrimonie of the Kirk sould also sustein and vphauld Scholes and Pure with the comoun effeares of the Kirk and vther godlie vses, Therfor Our Soveran Lord, with advys forsaide, statutes and ordeanes that a perfynt rental be maid of the superplus of the rents of ilk parochie kirk, by and attoure the forsaids locall stipends, conteining the rightes, be the quhilk the superplus of ilk benefice is presentlie possessit, and that the minister, albeit he he prouydit in tytle to the hail benefice, and haiff the collectione of the hail fructs therof, and libertie to reduce takes or fewes, as anie vther beneficed persone might haue done of befor, yit the saide ministers fall nocht hane the frie dispositioun of the said superplus to thair awin vse, bot salbe comptable therfor to thaim wha fall obtain the right therof. And in ceas of thair failie in thankfull payment, or commit violence, they salbe subiect to the dangers of spulyies duple or quadruple of the estimatioun forsaide, syklyk as vthers that makes nocht payment thankfullie to the said ministers thamefues, conform to the former Article.

And as for the said superplus of the rent of ilk particular parochie Kirk, by and attour the locall and perpetuall stipend apointed for the minister, whilk superplus ather presentlie pertienes to the Kirk be vacking of the benefice or vtherwayes, or fall heirefter pertein or fall in the Kirks hands, be expyryng or reductionn of Taks and vther rightes, deceis of the present possessours, or vtherwayes whatsumener, Our Soveran Lord, with advys forsaide, ordeanes and statutes that the said superplus salbe dispoit be the advys of the Lords of Checquar, and breither of the ministerie apointed for modificatioun of ministers stipends: First to the Collages and Lords of Seffioun, and auld possessours of the benefices induring thair lyfitymes, forsamikle as salbe tean fra thaim be the present ordour: Nixt, that the comoun effeares of the Kirk be sufficientlie susteined thervpon: Thridlie, that reasonable consideratioun be haid of the pure, of strangers, of weidowes and orphelings; reparatioun of brigges, kirks, hospitalles and vther godlie warks. And gif ther be anie rest, the sam salbe collected and keipit to the vse of the kirk, and at thair dispositioun alleanerlie. And whatsumener particular persone, collage, or vther fall obtain assignatioun of anie part of the superplus be the saide Lords and modifiers, thair said assignatioun and letters thervpon salbe specialie in quantitie, and out of what townes and landes the sam is assigned; and the saide letres salbe specialie directed against the tenants and actuall possessours of the saide particular lands, and the minister of the parochie alleanerlie, swa that na letres in tyme coming be directed generall against all and findrie parochians, etc.; and of the best and readiest of the fructs quher the right quhervpon the letres passis extendes onlie to ane part of the fructs, and nocht to the hail fructs of the parochie, as wes of befor, quhilk was the occasioun of grait confusioun.

7. The Rental of the Superplus.

8. Distribution of the Superplus.

The comoun effeares of the Kirk, the Scholes, and Pure, to be prouydit out of the superplus sufficientlie first of all.

9. Commissioners from Presbyteries to voitt in Parliament.

And because the Prelacies in effect war befor dissoluit, the hail temporalitie therof being annexit to the Crown, and Ministers stipends ordeanit to be tean out of the parochie kirks united and incorporated therwith, lyk as be this ordour the hail spiritalitie and teinds is of new destinat, gevin and mortefied to the Kirk, quherby the saids prelacies is allaterlie dissoluit, and sa cesses in tymes coming to be an of our esteattes in parliament: Therfor our Soueraine Lord, with advys forsaide, statutes and ordeanes that in tyme coming, ilk presbyterie fall send, of their awin number, ane Commiffionar to the Parliament, out of the quhilk hail number of Commiffionars the rest of the Esteattes fall chuse sa manie as, being ioyned with the auld possessours of the prelacies quha salbe present for the tyme, may mak out the full and compleit number of tham wha hes vott in Parliament for the esteat of the Kirk, quhilk number salbe sequall with the number of anie of the vther esteattes. And efter the decess of the hail present possessours of prelacies, the hail number of the Kirks esteat salbe elected, and tean of the saids Commiffionars of Presbyteries, wha fall hane sic vott, priuileages and liberties in Parliament as the saids prelattes haid of befor, etc.

Act of Februar.

And to the effect that the rightes of na parties be farder preiudget, Our Souerain Lord, with advys forsaide, Ratifies all actes and statutes maid of befor in fawour of the Kirk, in sa far as the sam aggries, or may in anie way fortifie this present act: And specialie the Act be Secret Counsaill, Sessioun, and Checquare, vpon the 14 of Februar, 1587. And in lyk maner all Actes and Statutes maid in fawour of Fewes, Takes, Patronages, Pensionnes, Erectiounes, and vther dispositionnes of the Kirk rents, in sa far as they ar nocht contrare or anie wayes repugnant to this present act, and full executioun therof. Quhilk Actes, togidder with all and whatsumeuer rights pertaining to privat persones and parties, sic as fewes, prouisioun of their benefices, erectionnes, takes, lyffrents, pensionnes, patronages, assignationnes, and dispositionnes whatsumeuer of the Teinds, fall stand in the sam force as of befor the making of thir presents, exceptand planlie in sa far as they ar expreflie preiudgit be the said locall stipend to be apointed at euerie particular parochie, conform to the tennour of this present Act, and Buik of particular modificatioun to follow thervpon, and vther prouisiouns and restrictionnes expreflie contained heirin. Lykas our Souerain Lord, with advys forsaide, abrogates all former lawes, actes, constitutionnes, practiques, and ordinances whatsumeuer, quhilk may in anie wayes hinder, stope, or impd this present act and full force and executioun therof; And declares whatsumeuer salbe done in the contrar therof, or anie part of it, the feillye and contro- uention salbe tryed, and the right, dispositioun or vther deid whatsumeuer done contrar to the ten- nour heiroy, salbe reducit and annullit, as weill be way of exceptionn, reply, or duply, as be way of actionn. Lykas our Souerain Lord, with advys forsaide, commands that na Judges remit to an actionn, or delay the proponar of the said nullities be way of exceptionn, reply or duply, bot psee- ceid instantlie to the tryell of the said nullitie, as said is.

10. The Modifeing of the locall stipend pro- portionable.

Attour, because thair is diuers and findrie persones wha presentlie brukes the rents of ilk a pa- roche kirk, Our Souerain Lord, with advys forsaide, ordeanes that the quantitie of the locall and perpetuall stipends sould be equalie tean fra ilk an of the saids persones proportionale, at the least ilk an to releiue vthers proportionale, accordiag to the frie profit quhilk they receaue of the saids Teinds, at the discretioun and summar cognitioun of the saids modifiers, wha salbe onlie iudges heirin, and fall try, iudge, and cognos summarlie vpon the sequitie of the releiff betwix the posses- sours of the saids Teinds, sic as whar ther is an Prelat or auld pronydit man, an or ma Takemen or pensionars, new erected lordschipe, with Teinds includit, with the fewes of lands, fewes of fermes, and whatsumeuer vther varietie thair is of rightes, be the quhilk the possessor of the Teinds of ilk parochie respectiue brukes the sam: And what releiff the rest aught to mak to tham fra whom im- mediatie the rightes of the Teinds is tean, quhilk salbe assigned for the perpetuall locall stipend of ilk parochie Kirk, quherin also salbe considderit the right quhilk our Souerain Lord haid to the

The Kings right and releiff.

thriddes or anie vther partes of the benefices, togidder with sic vther actionnes for the quhilk his Maiestie might hane chargit the possessoris of the said Teinds. Lykas also the saids Lords of the Checquar, in the making of the said releiff, sall consider immunities and priuileges, and rightes quhilk parties haid of befor, and validitie therof, with all vther circumstances ex æquo et bono. And for this effect Our Soueran Lord, with advys forsaid, giffes powar to the saids Lords of Checquar, and Ministers specialie to be apointed, be his Hienes commissioun, being alwayes æquall in number with the saids Lords, to interpret all obscurities, and to decyde summarlie all controuersies, quhilk sall aryse vpon this present act, and vpon the forsaid releiff, betwix all parties subiect therto.

FINIS.

This Plat was thought the best and maist exact that euer was deuyfit or sett down, and wald, sum litle things amendit, haiff bein glaidlie receavit be the breithring of best iudgment, gif in the monethe of August 1596, ther haid nocht bein ane Act of Esteattes deuyfit anent the renewing of the takes of teinds to the present takismen for thair granting to the perpetuall Plat, quhilk in effect maid the Teinds in all tyme comming heritable to tham; thir locall stipends and a portioun to the King sett asyde in ilk a paroche. To the quhilk, nather the Kirk, nor gentilmen whafe teinds was in vther mens possession, could nor wald condiscend to. And sa, as I mentioned befor, the cheiff of this wark gaiff it ower as a thing nocht lyk to be done in his dayes.

The Generall Assemblie, conuenit at Edinbruche in the monethe of Apryll that yeir 1596, be the motioun of sum godlie fathers and guid zealus breithring, was almaist haillelie occupied in tryall of thair members and exerceis of repentance and reformatioun of corruptionnes in the office and lyves of the ministerie; and remembering whow the peiple of God vpon diuers occasiounes, namlie a grait apprehensioun of thair sinnes and Gods iudgments imminent therfor, did tak tham to humiliatioun and fasting, and renewing the covenant of mercie and grace with thair God for preventing of his iudgments and continuance of his gratius fawour. As in the plean of Moab, be the motioun and direction of Moses, Deut. xxix. and xxx; in the field of Sichem at Silo be Josua, Jos. xxiv; be Samuel in Mizpa, i. Sam. vii.; at Jerusalem in the hous of the Lord, be Joiada, ii. Corncl. xxiii; sic lyk in the sam place be Josia, ii. Kings xxiii; as also be Ezra and Nehemias; they thought it maist neidfull to giff thamelues to the fasting, beginning ther presentlie amang the pastors at that Assemblie, and be that exemple to pas to the Synods in euerie prouince, and from tham to the Presbyteries, and sa to euerie Congregatioun in particular. The quhilk, of the grait mercie and blessing of God, was effectuat, the Lord preparing his servants and kirk for a tryall following, be a maist profitable and comfortable exerceis going befor; yea, making that feirfull invasioun

of the deuill to com on when his fervants war best sett and maist happelie occupied, quhilk giffes me yit assurance that God will yit in mercie repear the brakes and decayes of his Jerusalem. First, certean breithring of scharpest and best insight war sett asyde to pen the enormities and corrupcionnes of the ministerie, and the remead therof, the quhilk returnit to the Assemblie, was hard, confiderit, and allowit. The tennour in substance wharof followes :

THE TENNOUR OF THE ADVYSE OF THE BREITHRING DEPUT FOR PENNING OF THE ENORMITIES AND CORRUPTIONS OF THE MINISTRIE, AND REMEAD THEROF
ALLOWIT BE THE GENERALL ASSEMBLIE, APR. 1596.

Corruptiones in the Office.

FORSAMIKLE as be the over sudden admissioun and light tryall of persones that entres in the ministerie, it comes to pas that manie sklanders falles out in the persones of ministers, It wald be ordeanit for remead in tyme coming, that mair diligent inquisition and tryall be vsit of all sic persones as fall enter in the ministrie: As specialie in thir pointis, That the intrant salbe posit vpon his conscience in the presence of God, and that in maist graue maner, what moues him to accept the office and charge of the ministrie vpon him. If it be a trew inward motioun and desyre to serue God and win saulles to Chryst, or warldlie moyen of lyff and preferment: That it be inquirrit giff anie, be solistation or moyen, directlie or indirectlie, pres to enter in the said office. And it being fund, that the solistar be repellit; and that the Presbyterie repell all sic of thair number fra voting in the electioun or admissioun as salbe fund moyennars for the soliciar, posit vpon thair conscience to declar the treuthe for that effect.

Becaus be presentationnes manie are intrufit forcible in the ministrie and vpon congregationnes, that vthers thereafter that they war nocht callit be God, It wald be prouydit that nan seik presentationnes to benefices without advys of the Presbyterie within the bounds wharof the benefice lyes: and giff anie do in the contrare to be repelled as rei ambitus.

That the tryall of persones to be admitted to the ministerie heirefter, consist nocht onlie in thair lerning and abilitie to preitche, bot also in conscience and feiling, and spirituall welsdome, and namlie in the knowlage of the bounds of thair calling in doctrine, discipline and welsdome, that he may behaue himselff accordinglie with the diuers rankes of persones within his flock, as namlie Atheists, rebellus, and those that ar vexit with diuers tentationes, and ar weak in conscience, and sic vther wherin the pastorall charge is maist kythed, and that he be meit to slope the mouthes and convince the aduersars: And sic as ar nocht fund qualifeit in thir pointis, to be deleyit till fordair tryall, if ther be appeirance they may be fund qualesiet. And becaus men may be meit for sum places that ar nocht for vther, it wald be confiderit that the principall places of the realme be prouydit be men of maist worthie gifts, welsdome, and experience, and that nan tak the charge of graitter number of peiple nor they ar able to govern; and that this Assemblie tak ordour therwith.

That sic as salbe fund nocht gevin to thair buik and studie of Scriptures, nocht cairfull to haue buikes, nocht gevin to sanctificatioun and prayer, that studie nocht to be powerfull and spirituall in doctrine, nocht applying the sam to euerie corruptioun, quhilk is the pastorall gift, obscure and over scholastic befor the peiple, cauld and wanting spirituall zeall, negligent in visiting of the seik, and caring for the pure, indiscreit in schosing of parts of the Word nocht meit for the flock, flatterers,

and dissembling at publick finnes, namlie of grait personages, in their congregations for ather flatterie or feir: That all sic personnes be censured according to the degrees of their faults; and if they amend nocht, bot continow thervnto, to be depryued.

That sic as be sleuthfull in the ministratioun of the Sacraments, and irreuerent profaners therof, receaving clein and vncline, ignorant and senseles, profan, making na conscience of their professioun in their calling and families, omitting dew tryall and examinatioun, or vsing light or man at all, or having in their tryell respect of persones, wharin ther is manifold corrupcionnes; that all sic be scharplie rebuked, and if they continow therein, deposit.

Giff anie be fund sellars of the Sacraments, or colludars with sklanderus persones in dispensing and ower seing tham for money, be deposit simpliciter.

That euerie Minister be chargit to haue a Sessioun established of the meitest men in his congregatioun, and that discipline, strik nocht onlie vpon gros finnes, as hardome, blodshed, etc. bot vpon all finnes repugnant to the Word of God, as blasphemie of Gods nam, swearing in vean, banning, profaning of the Sabathe, disobedience to parents, idle, vnrewlie annes without calling, drunkards, and sic lyk deboushit men as hes na conscience in their lyff and rewling of their families, specialie in bringing vpe of their berneis, liars, sklanderers, bakbyters, braullars, vncharitable, merciles, brakers of promise, &c. and this to be an vnuerfall rewl throuhout the realme. And sic as be negligent heirin, and continow efter admonitioun in their negligence, to be deposit.

That ther be a cair in receaving of sic as fall in publick sklander, to sie tham nocht onlie gif outward obedience by constrent, quhilk is the Magistrats office, bot to find appeirand warrand in conscience of their trew conuersioun, finding in tham bathe a feilling of their fine and apprehensioun of mercie; and that nocht onlie in that opin fine wherin they ar tean, bot in far graitter couered finnes committed against God, and knawin to him. And sa to vse this occasioun to win the faull throwlie to Chryst be all diligence in doctrine and exhortation; and namlie of repentance, quhilk nocht being trewlie practised then, that place is abbusit, and the persone casten in graitter sin, and God maire heilie offendit for publick profanatioun and mockage.

Dilapidatioun of benefices, demitting of tham for fawour or money, that they becom new patronages without the aduys of the Kirk to the wrak therof; and siclyk interchanging of benefices be transactioun, and transporting of thamselues be that occasioun, without the knowlage of the Kirk, preceisslie to be punished. Siclyk setting of Takks, without the consent of the Assemblie, be punished according to the Actes; and that the demissioun in fawours for money or vtherwayes to the effect aboue wryttin be punished as dilapidators.

Corruptiones in their Persons and Lyfe.

That all sic as ar light and wanton in behaniour, as in gorgeus and light apperrell, in speichte, corrupt communications, morologie, aischrologie, entrapelie, vsing vean and profan companie, vnlawfull gaming, as dancing, carting, dycing and siclyk, nocht beseiming the grautie of a pastor, be scharplie and graulie rebukit be the Presbyterie according to the degrie therof, and continowing therein efter dew admonitioun, that sic be deprivit as sklanderus to the Gospell.

That ministers being fund swearars or banners, profaners of the Sabbath, drunkards, feghtars, guiltie of all thir, or anie of tham, be deposet simpliciter; and sic lyk leiars, detracters, flatterers, brekers of promise, brawlers, and quarrellars, efter admonitioun continowing therein, incur the lyk punishment.

That Ministers gevin to vnlawfull and incompetent traids and occupationnes for filthie gaine, as

hauling of hostillaries, taking of ockar besyd conscience and guid lawes, and bearing worldlie offices in noble and gentilmens houses, merchandice, bying of victualles, and keeping of them to the darthe, and all sic lyk worldlie occupationnes as may distract tham from thair charge, and that may be sklanderus to that pastorall calling, be admonished, and brought to the acknowlagment of thair sinnes, and if they continow therin, to be deposit.

That Ministers nocht resident at thair flockes be deposit according to the Actes of the Generall Assemblie and Lawes of the Realme, vtherwayes the burding to be leyed vpon the Presbyteries, and they to be censured therfor.

That the Assemblie command all thair members, that nan of tham await on the Court and affaires therof without the advys and allowance of thair Presbyterie. Item, that they intend na action ciuill without the said advys; and for remeading of the necessitie that sum ministers hes to enter in pley of Law, that remead be cravit for sammar and schort processe to be vfit in ministers actiones.

That ministers tak speciall cair in vring godlie exerceis in thair families, in teatching of thair wyffes, childring, and fervands, in vring ordinar prayers and reiding of Scriptures, in removing of offensiuve persones out of thair families, and sic lyk vther pointes of godlie conuersatioun and guid exemple: And that they at the visitatioun of thair Kirks try the ministers families in thir pointes forsaide; and sic as ar fund negligent in thir pointes efter dew admonitioun, salbe adiudgit vameit to govern the hous of God according to the rewll of the Apostle.

That Ministers in all companies stryve to be spirituall and profitable, and to talk of things pertaining to Godlines, as namlie of all sic as may streinthen in Chryst, instruct in thair calling, and of the meanes how to haue Chrysts Kingdome better establisht in congregatiounes, and to know how the Gospell florishethe in flockes, the hinderances and remeadies therof, etc. wharin and anent thair is manifauld corruptionnes bathe in our compaeneing with ourselues and vthers. That the contraveinars herof be tryed and scharplie rebukit.

Finalie, If a Minister be fund to countenance, procure, or assist a publick offender put at be his awin minister, and to beir with him, as tho his awin minister war over seneir vpon him, he be rebukit, &c.

FINIS.

Thir corruptionnes and remeads being read in the Assemblie was recommended to the consideratioun of all the breithring betwix God and thair conscience; and all war exhorted to prepar thamselues again the day following to the exerceise of the Word, fasting and prayer, and sa to the action of renewing the Couenant.

The day following, the haill breithring war assemblit in the Lessar Kirk of Edinbruche, tham alean without the peiple, whar a godlie zelus father, Mr Jhone Davidstone, haid the doctrin and directioun of the action being the mouthe of the rest in prayer. His doctrine was vpon the 41, 42, 43, 44, 45, and 46 verses of the 12 of Luc Evangell; verie plean, particular, and powerfull, in sic sort as the grauitie and motion of the man himselff, with the mightie force of the Word, moued the haill breithring exceidinglie. Efter the quhilk all war directed to thair privat meditationes, confessioun, and prayer a

large space ; efter the quhilk the forsaide mouthe maid publick confessioun and deprecation, during the quhilk tyme teares war shed abundantlie. Therefter the Moderator declaring the purpose and end of the actioun, as be teares and countenance of the brethring vnfeinyt sorow and humiliatioun was testified, sa he desyrit that be the lifting vpe of thair handes they sould signifie the desyre and resolution quhilk they haid of amendiment of all bypast finnes, in commissioun or omiffioun, against God and dewtie in thair office and persones, promising, be his grace, an earnest indeuour for the sam ; and sa a entring of new againe in Covenant with thair God in Jesus Chryst, the grait pastor of the faulles and Mediator of the Covenant, &c. Efter the quhilk, prayer being maid be the Moderator for obtaining of grace, and working of the Spreit for that effect, the blessing was pronuncit, and the actioun endit, quhilk lasted about the space of thrie houres and mair.

THE COUENANT RENEWED IN THE SYNOD OF FYFF, 12 MAY 1596.

In the fourt sessioun therof, anent the making of a new Covenant betwix God and his Ministerie within this realme, ordeanit in the last Generall Assemblie to be done in euerie Synodall throuchout the land, the present Assemblie of Fyff, apprehending the weghtines, tending ather to an effectuall reformatioun of all things amis, (sa far as can ly in the waiknes of man,) in the pastors first, and syne in thair flockes, or then to involue all in a mair feirfull giltines and danger of horrible iudgment, be sealling vpe a new and maist graue testimonie and witnessing against all, thought it maist neidfull that all meanes sould be vsit that might moue and steir vpe the hartes of the breithring to an earnest consideratioun and feilling of thair vndewtifulnes and transgressiounes in thair offices, families, and persones, to bring tham to a trew humiliatioun, sorow and greiff therfor, to a plean confessioun of the sam in the presence of God, a cearfull seiking of mercie for Jesus Chrysts seak, an awowing and promising of amendiment in tyme to come, be the assistance and mair effectual working of the Spreit of Grace, and a vehement solisting of God be prayer for that effect. And sa causit first to reid in the publick audience of the Assemblie, distinctlie, the Articles of Reformatioun sett down in the last General Assemblie, the quhिल्s war ordeanit to be insert in the Buik of the Synod, and euerie Presbyterie commandit to haiff the copie therof in thair buiks, and to cause euerie an of thair members to extract to tham selff a copie therof for thair remembrance. Nixt, for preparatioun of the hartes, ordeanit the

Pastor of the place, David Fergusone, to keipe his awin place and houre of doctrine the day following, and studie to fram his doctrin for the purpose ; and be the vottes of the maist part, all maid chois of Mr David Blak to teatche the nixt day thereafter, to be keipit with preceise abstinence. Immediatlie efter the quhilk doctrine, the haill breithring fould conveyin in the place of the Assemblie for the solem renewing of the said Couenant ; and in the mean tyme, earnest exhortatioun was maid be the Moderator to wey the mater and wark they war about maist deiplye, and earnestlie with thair God in thair conscience, with meditation of the forsaide pointcs of Reformatioun, and remembrance of that curs vpon sic as does the Lords wark negligentlie and deecatfullie. Also to call to God earnestlie for the breithring apointed to deall in doctrine.

Sa vpon the 13 day of May, being Furisday, efter the doctrin delyuerit be Mr David Blak, vpon the ground, the 13 chap. of Ezech. and last vers of the 5 Psalme, the quhilk was copius, powerfull, percing and pertinent, the breithring of the Ministerie, and Commiissionars of euerie parochie present, haillelie and immediatlie conveying in the place of the Synodall, the Moderator, for the better disposing of the harts, and exemple of ordourlie proceeding in the actioun, red the last chaptour of the buik of Josua, wherin Josua, calling togidder the heades and rewlars of the peiple, recomptes the benefites of God bestowit vpon tham, and fettes the said rewlars and heades of the peiple to advyfment, Whidder they war resolut and vprightlie meined to serue that God in vprightnes and treuthe, vtherwayes to leaue af anie professioun of his service, and tak tham to Idolatrie ; and sa efter diuers demands, and answers gevin be the peiple, he fettes down the Contract and Couenant in forme, and registers the sam in the buik of the Law, and setts vpe a stan vnder an ake trie, in a monument therof for a memorandum in all-tyme to come. The quhilk exemple and form was followed pointc be pointc. First, be commemoration of the benefites of God bestowit on the Kirk of Scotland in planting and garding the faming from the Castalians, Obenittes, Spaniarts, Bischope Balaam, and lait conspiracie of the papist Erles. The quhilk being endit, and a lytle begoun to be spokin of vnthankfulnes and vndewtifulnes in caring trewlie and earnestlie over that wark of God, and watching over the flockes of Chryft committed to the pastors charge, and over the quhilk the Lord haid sett tham sa lang with sic libertie and ease, the Lord steirit vpe sic a motioun of hart, that all war forcit to fall down befor the Lord, with fobbes and teares in abundance, euerie man mightelie commouit with the affectionnes of thair con-

science in the presence of thair God, in privat meditation rypping out thair wayes, confessing and acknowlaging thair vnworthines and craving ernesstlie grace for amendiment, and that a lang space.

Efter the quhilk, the hartes being sattelit, the Moderator, as comoun mouthe of all, at grait lainthe maid open confessioun of vnthankfulness, forgettfulness, vndewtifulnes, negligence, and caldnes, hardnes of hart, darknes, senselesnes, instabilitie, vanitie of mynd, stubburnes and rebellious in will, foulnes and vncleines in affectionnes, vndantoned feritie in perturbationes, vnsauorines and folie in speiche, and of conversatioun facioned efter the world, easeliar and mair reddelie drawin efter the maners and custome therof from God, then having force of holines and of the spreit in word and actioun to draw the peiple from thair vean conversatioun to God, and the seiking of thair lyff and salutioun: And finalie, with trimbling and manie teares for the offence of sa guid and gratius a Lord and Father, misusing of sa grait and honourable a calling, and quakking for feir of sic a weght of wrethe hinging on for the blud of sa manie saulles lying on our heids, we all bitterlie weipit and ernesstlie sought for a blessing and grace to vse the present occasioun of the grait mercie and lang suffering of God grantit to ws rightlie and fathfullie for amendiment.

Efter the quhilk confessioun, the Moderator, entering again to deall in doctrine vpon the dialogisme or conference of Josua with the elders and rewlars of the peiple, and first, insisting sum what vpon the reiecting of the consent as a thing impossible to tham to serue God, wha was holie, angrie, and indling, to mak the breithring try out thair awin finceritie and vpright meining of thair hart, he resoluit the dout of impossibilitie, and the greiff of experience of relapse, schowing that the graiteft perfectioun we can attain vnto in this lyff is to ken and feill our awin imperfectioun, and stryve and labour against the saming in treuthe and vprightnes of hart; absteining from all things that may quench the spreit, and cearfull vying of all that may steir vpe the sam, sending all vnto Chryst Jesus, the guid and gratius pastor, and to his fulnes and perfectioun.

Nixt, vpon the thrid consent of the peiple, and reply of Josua, commanding tham to cast away thair Idolles, the Moderator insisted ernesstlie vpon the casting away of our Idolles, that is, all these things of this world wharof we tak mikle thought, and wharin oftentimes we tak mair pean, and delytes mair nor in God, his service, or our calling; schawing that it was our part in this Contract and Covenant, to giue ourselues haillelie to serue the Lord in

treuthe, vprightnes and fidelitie. And the part of God was to be our God, to keipe ws from all euill, and prouyde for ws all things guid for ws; the quhilk his part he wald, but dout, fulfill aboundantlie, if we haid a cair of our part. But alas! whill as forgetting our part, and leaving it vndone, we tak on the part of God, caring for prouision, defence and preferuatioun of ourselffs, we fall in infidelitie and distrust of him, yea and in proude idolatrie, placing ourselues and moyens of this warld in the roum and dignitie of God Almightye, etc.

And sa, efter diuers vther poincts of doctrine, admonitiones, and exhortationes, for the purpose, be lifting vpe of the hand, euerie an testified befor God, and mutualie an to an vther, the sincere and earnest purpose of the hart to studie till amend and serue God better in tyme to come, bathe in thair privat perones and in the office of that grait ministerie of Gods honour and saluation of the peiple concredit to thame, etc.

And last, the Moderator spak vpon these words, "You ar witnesses this day against yourselffs," etc. and anent the monument of the stean sett vnder the ake, and the wretting of the Couenant in the buik of the Law, preissing to imprint and ingraue in the harts of the breithring and his awin, the remembrance of this Covenant, that it sould nocht be forgot, and maid irrit, and of na effect (quhilk was oftymes cast vpe to the peiple of Israell be the prophetes thereafter), declaring whow the Lord God haid our awin consciences to bear witnes against ws, out of the quhilk the memoriall of this actioun sould nocht be deileit; he haid his angelles and all his creatours; he haid that sam place, yea the verie pillars of stean standing in that kirk, lykas by thair awin consent this minut and foun of the haill actioun sould be insert and registrat in the buik of the Synodall Assemblies, ther to remean for our admonitioun and remembrance during our tyme, and for example to the posteritie.

Therefter the Moderator, remembering of the defectioun mentioned soone efter the deathe of Josua, and the fathers and elders that haid sein the warks of God in thair dayes, for preventing of the lyk defectioun, and fastning of this new Covenant the mair firmlie in the hart, for that effect, of all the breithring of smaller age, requyrit certean fathers, godlie and zealus breithring thair present, to speak as thay haid sein, hard and helpit to do in the grait wark of God, in planting and preferuatioun of the Gospell and libertie of Chrystes Kingdome, trewlie and sincerlie within this land.

And sa Dauid Fergusone, pastor of Dumfermling, a reuerend father, spak verie pleasandlie and confortablie of the beginning and succes of the ministe-

rid; namlie whow that a few number, viz. onlie sax, wharof he was an, sa mightelie went fordwart in the wark, but feir or cair of the world, and preualit, when ther was na name of stipend hard tell of; when the authoritie, bathe ecclesiastik and ciuill opponit themselues, and skarflie a man of name and estimatioun to tak the cause in hand, etc. But now it was fallen to that the feir or flatterie of men, cair of getting, or lothnes of losing, of stipend and moyen of lyff, haid weakned the harts of a multitud of ministers, etc.—ioyning thervnto exhortatioun meit for the purpose.

Mr Jhone Daudifone, a zealus graue father, directed from the Generall Assemblie to visit our Synodall, followit, and spak verie movinglie and profitablie, saying, That as the fathers of the peiple of the Jewes, efter thair retourn from Babylon, lukiug vpon the building of the new repearit Temple, and comparing it with the facioun of the auld that they haid sein, weipit bitterlie; even sa was he movit when he beheld the present estait of our Kirk in the perfonnes and conversatioun of the ministerie and professours, and conferrit the sam with the beginning that he haid sein, being sa vnlyk in godlines, zeall, grauitie, loue and hartlines, stoutnes, cair and peanfulnes, mightines and powar of doctrin, etc. with earnest admonitiounes and graue exhortatiounes moving the breithring to indewour to find the fruicts of that dayes wark, etc. He meinit also mikle the want of lerning in the ministerie, having sa guid educatioun, and sa grait tyme and occasioun of letters and knowlage, that yit he could skarflie meit with an, that could talk or reasone in an exact and lerned maner of hard places of Scripture or controuerfit questionnes; or that could schaw takens of reidding of antient doctors of the kirk, or the historie therof, ioyning the precept of the Apostle, Attendite lectioni, etc.

Mr Patrik Simfone, Minister of Sterling, being present with the said Mr Jhone, and ioynit with him in commissioun from the Generall Assemblie, requyrit be the Moderator, spak verie halelie and weill anent a point of Reformatioun, viz. of the mouthes of the ministers quhilk sould be the Oracle of God, whase lippes sould keipe knowlage, and at whase mouthes the Law of the Lord sould be sought as the Messingers of the Lord of hostes, as sayes the prophet. And yit to be sa comounlie and openlie defylit and abusit with foolishe, vean gesting and vnsauorie speitches and talk, evin at tables in open audience, schowing an vnclain and unsanctifeit hart, cearles of the honour of God, and ædificatioun of his peiple.

Vther breithring also being requyrit in generall as God gave it, and movit thair harts to continow that maist profitable and comfortable exerceise for leaving of a deipe stampe of the actioun in the harts of the breithring. Mr

David Blak, an of the pastors of St Andros, spak of the dekey and falling abak of relligioun, sinceritie, zeall, and vprightnes quhilk he haid espyit, being yit bot a schollar in St Andros, be the default and warldlie and vnspirituall behaiour of tham that succeidit in the minifterie and rewling of the Vniuersitie, vnto these godlie and vpright men that preceidit tham : That the greiff therof haid bein grait in his hart during his abyding out of the countrey, except sa far as he haid hard of Mr Andro Meluin ; and returning in the countrey he haid fund the sam falling to almaist a remediles miserie, and yit haid bein thrust in be God and his Kirk in that roun, and sa schawing his indeuours wiffit the concurrance of the breithring and helpe of thair prayers ; exhorting verie powerfullie euerie an till attend vpon thair awin charge in a new manner, according to the doctrin delyverit be the laft Moderator, repeated againe be himselff that day, and now promifit and adwomit solemlie to be observit and preffit vnto be all and euerie an of the breithring in this present actioun, etc.

Mr Andro Meluill, Rector of the Vniuersitie of St Andros, followit furthe the sam purpose, and insisting on the feir of defectioun, warnit the breithring of a lait experience of a grait waiknes and flyding away, when the holie discipline was persecut and sought to be overthrawn ; whow manie, for feir of the want of thair stipend onlie, war brought to a sort of denying of Jesus Chryst be subscryving to the wicket Actes of Parliament in the yeir 1584, wharby the libertie of his throne and kingdome was intendit to be vtterlie subuerted. What shold be luiked for then gif the Spaiyards, wha haid leatlie takin Calis, fra quhilk in few houres they might easelie transport tham selues to this Yland, yea in our awin Firthe, he shold essay our constancie with fyne and exquisit torments of thair Inquisitioun, vpon the quhilk piece of service our excommunicat forfaultit papist Erles war attending. Wherby he mightelie exhorted all the breithring to tak heid to thamselues, and fixt the doctrin quhilk they haid hard that day, and this present actioun and Covenant in thair memories, and till vse fathfullie this guid occasioun of rest and libertie that God sa gratiuslie geves, to be inarmit and preparit against the day of tryall, quhilk was nocht far of.

Thir speitches endit, efter treating and finifing of vther incident maters, earnest prayer was powred out be the Moderator for getting of grace to remember, practife and pey the woves ther maid, and efter hartlie thankgiffing for that memorable benefit of God, the Assemblie was dimissed about four efter noone, als full of spirituall ioy in the saull, as emptie of corporall fuid, euerie

brother with exceiding grait gladnes glorifeing God for that actioun aboue all vther that euer they haid bein partakers of: To whom onlie be all praise and honour for euer. AMEN.

THE COUENANT RENEWIT IN THE PRESBYTERIE OF ST ANDROSE.

Vpon the penult Furisday of the monethe of July, 1596, the Covenant was renewit in the Presbyterie of St Andros, be a verie frequent Assemblie of gentilmen and burgeses, prepared for the purpose befor be thair minifters in euerie parochie; wherin, as the Synod befor, sa the Presbyterie appointed me the comoun mouthe, keiping the form sett down before as neir as might be. The generall heides of the exhortatioun war these:

The Covenant of God is the contract, securitie, and warrand of all our weil-fear, maid with Adam efter his fall, renewit with Noe efter the flud, then with Abraham, etc.

This Covenant is brought to remembrance, and sa in a maner renewit as often as the Word is pretched, the Sacrament vsit, or exerceis of fasting and publict repentance keipit.

Bot in a speciall maner it hes bein vsit amangs the peiple of God, efter a grait threatning and appeirance of manie plagges, and grait danger for finne and vnthankfulnes, sic as hes bein espyed be the Siers and Watchmen in this land, wha therfor hes begoun at thamselues in thair Generall and Synods.

The maner therof is first: To try the brakes of the Covenant of God maid with ws, in the privat persone of euerie an, in thair families, in nibourhead, and in discharge of publict offices in Kirk and Comoun weill: 2. In acknowledging and confessing the sam with vnfeinyt sorow and repentance: 3. In craving mercie for the Mediator of this Covenant his seak, with trew fathe beleiving in him: And last, in taking ernesst purpose, and making promise and vowes of amendiment, with a fathfull endewour of keiping and peying of the sam in all the lyff thereafter.

The Covenants of Ezra and Nehemia, whilk they maid with the peiple efter thair retourn from Babylone, quhilk with fasting and prayer war maid, wryttin, sealled, and sworn, was read distinctlie, and conform to these heads, doctrin, and exhortatioun vsit; and efter meditatioun in privat and publict prayer, be hauling vpe of hands, thir promises and vowes war maid in speciall, for testefeing of a trew conuerfion and change of mynd. 1. The exerceise of reiding the Word with prayer and thanksgеiving, and catecheising of child-

ring and fervants, to be vfit and done be the father of euerie familie ordinar-
lie within the sam. 2. The refisting of all enemies of relligioun, without feir
or fawour of anie perfone. 3. The planting of the minifterie of Gods honour,
and faluatioun of the peiple within thair paroches, beftowing coft theron to
thair abilitie, and feiking the Kirk dewties to be recouerit for that effect. 4. To
tak ordour with the pure that thair be nocht vagabund beggars. 5. To keipe
better publict conventiones, and difcharge offices and comoun dewties for the
weill of Kirk and Countrey: And laft, to tak cair of comoun warks, namlie of
the ftanding and reparing of brigges. Sa efter prayer to God for grace to per-
form, left vnto all the formar transgreffionnes the giltines of horrible periurie
war adioyned, to haften the extremitie of iudgment, etc. the action endit.

Efter the quhilk, the speciall barrones and gentilmen conveynit with ws in
the place whar the Presbyterie fittes, whar be conference, vnderftanding that
ther was grait word and appeirance of invafion of Spaineyards, and that the
excommunicat forfaulted papift Erles war com ham quietlie, the gentilmen
offerit thamfelues verie fraclie for refiftance, and named thair capteanes of
horfmen and futmen, and fett down in ordour anent thair armour and pro-
uifion; wharof it was thought guid the King fould be aduertifed, to whom
for that effect the Lard of Reiras and I war directed, bot war nocht takin
weill withe, and ther was an vther degrie of decay of my Court, for the King
haid determined to bring ham the papift Lords again, and lyked of nan that
wald nocht wag as the bus waggit.

*A Soum of the Doctrine of the Couenant renewit in the Kirk of Scotland, and namlie within
the Province of Fyff, and in the Congregation of Kilrunny, the fyft of Sept.
1596; fet down in maner of Conference for the vfe of the Poiple.*

M. THow heires that God hes movit the watchmen and fathfull paffours of the Kirk of Scot-
land and this Province of Fyff, beginning at thamfelues to call and labour to mone all to a tryall
of the brak of his Covenant, and an exerceife of renewing of the faming: What does thow think
and esteim of the Covenant of God?

P. I think and esteim of the Covenant of God, as the onlie eident, right, securitie and warrand
of all my weillfear.

M. Wharfor fa?

P. Becaufe it is the contract, band, and obligatioun wharbe God binds and oblefes himfelf to be
my lowing God and Father in Chryft, fa as therby I am fure to want na guid thing, and to be
keipit from all evill.

M. What war thy ceas and esteat if thow wanted this warrand?

P. Even that maift miserable eftent of Nature, without God, without Chryft, a chyld of wraithe,

alian from the Comoun weill of his peiple, vnder the flauerie of the Deuill and Sinne, and, finalie, a faggot of helles fyre.

M. What is then the substance and tennour of this Covenant?

P. God obleses himself of his frie grace to be my God and father in his Sonne Jesus Chryft; and I with the rest ar bound to be his servants and childring.

M. Wha hes moyenned this Contract and Covenant, and knit it vpe betwix God and thie and his peiple?

P. The onlie Mediator and Reconcyler my Lord Jesus Chryft, apd that be his awin pretius blood, and bitter paffioun and deathe.

M. And what is the condition on thy part, wharby thou may be kend his servand and chyld in Chryft?

P. Gif I embrace this promise of Gods grace and benefeit of the blifsed Covenant (purchafft be Jesus Chryft) be a trew fathe, and testifie the sam in louse, halines, and obedience.

M. I perceave then the Contract is mutuall, sa that God is nocht bund to thie, gif condition be nocht keipit on thy part. What then gif thou hes broken? Is nocht the Contract dissolued, and maid to thie of na stead, force, or effect?

P. Yes in verie deid, gif God fould enter in iudgment with ws, and deall freatlie and preceisslie according to his iustice and right.

M. And what fould then becom of this?

P. Even to be cast away in the former miserie and condemnation with the dewilles; and that sa mikle the mair, as we ar become fathles and mean sworn, brakere of his halie mutuall band and covenant.

M. Thou then, tell me, hes thou enterit in this Covenant with God? and hes thou committed with him according to the tennour of this Contract and mutuall band?

P. Yes indeid I haue, or then I war maist miserable.

M. When enterit thou therin?

P. Even when I was first baptised, and hes professit the sam ay sen I cam to anie wit or knawlage, be giffing confessioun of my fathe, and vsing of the Holie Supper.

M. And hes God keipit his part to thie?

P. Blessed be his holie nam and heavinlie Maiestie, for he hes bein alwayes to mie a gratius God and bountifull lowing father.

M. But what hes bein thy part againe to him?

P. Aha! I haue broken and transgressed maist vnthankfullie, sinning searlie at all tymes against my guid God, my nighbour, and my awin saull. And sa if he fould deall with me in iudgment according to his right, I can haue na securitie or warrande of weillfear to produce, bot man close my mouthe and confes I ly maist miserable vnder danger of Gods wrathe, and all his pleegges and iudgments, temperall and eternall.

M. Now, what if God might be moued to forget and remit all bygeans, and enter in a new covenant and contract with thie, wald thou nocht be glade to embras sic grace?

P. O! with all my hart; bot whow fall that be?

M. Giff thou earnestlie repent thy finnes bypast, tak vpe a sectfull purpose of amendment, with a fathfull promise and vow of the sam vnto the Lord by his grace for the tyme to come, and by assurit fathe cleiue to the Lord Jesus in whom is all hotines and perfection.

P. That is daylie crauit of ws be the Word of God, vse of the holie sacraments, and often tymes in the exerceise of fasting and publick repentance.

M. Treuthe indeid; for the Covenant and purpose is all an and the sam: Bot becaufe daylie we brak, it haid neid daylie to be renewed to ws; and namlie efter a lang sparing and large bountifulnes of God, and manie foull finnes and grait vnthankfulnes, tending to an vster defectioun from God, and procuring of the extremitie of his wrathe and iudgments. When God wotchaffes then, as he maist mercifullie does at this tyme, to call ws, be his servants the watchmen, to the renewing of the Covenant, that he may yit defer his plagges, and continow his mercifull guidnes toward ws, fould we nocht be glaid therof, and indeuour ourselues with all cair and reuerence to meit the Lord offering mercie and grace?

P. Now the God of mercie grant we may sa do, and work in my hart in speciall be his Halie Spreit for that effect. Bot alas! I have sett myselff oftentymes to repent, and promised and adwovit amendiment with myselff, bot could never attein to the performance; and therfor, I feir I fall do na vther thing at this tyme, bot involue myselff in a new giltines of menfweiring and brak of promise.

M. Giff thy hart be vpright and trew toward God, and if thou find anie earnest desyre of amendiment, with a laboring, stryving, and preassing thervnto, whowbeit thou can nocht attein to that thou wald, feir nocht, for God requyres nocht perfectioun of ws in this lyff, quhilk he knawes we can neuer attein vnto, becaufe he will nocht giff it: Wha is the God of ordour that hes apointed a tyme of feghting and a tyme of triumphing, a tyme of sojourning and wandring, and a tyme of habitatioun and dwelling, and finalie, a tyme of warling and suffering heir, to mak us conform to Chryft, that we may heirefter ring with him in glorie. Therfor, heir we haue to stryve against our awin imperfectiones, and against his enemies and ours, the deuill, the warlde, and fleche; and be trew fathe to cleiue to that perfectioun of his Sone the Lord Jefus Chryft our Saniour, in whom he is weill appeasit, and of whafe perfectioun he will accept of as ours; for Chryft is the Cautionar of the Covenant and Contract for ws, and sa principall deatter, taking the sam vpon him to satisfie in all whar we ar vnable. Onlie remember this, whar Chryft dwelles in the hart be fathe, ther is a continuall grouthe and progres in knowlage and halines during this lyff, quhilk hes the awin perfectioun in the lyff to come, fulfilled euen in ws be the quicning spreit of Chryft, working then without all contradicioun, impediment or stay.

P. O! that effrayes me maist of all, for alas! I find na grouthe or going fordwart, bot rather a decay and bak turning.

M. Surlye, if thou be the chyld of God, thou mon grow vpe to the iust stature of a perfytt man in Chryft, and be lyk the pleasand plants in the Lords ortecheard. Bot tak heid I pray this, whom God sa disposes and moues (for ther is nocht monie of that sort,) as it is weill done to think na thing of thyself, sa be war till extenuat the grace of God and working of his Spreit, quhilk fould be alwayes acknowlagit with thankfull hartes to his praise. For it is in that point with the godlie in spirituall giftes, as with the warldlings in temporall, that an thinks lile or na thing of that quhilk they haue atteinid to and gotten, bot ay wald be at fordard and mair; and sa does that vther. Also ther wilbe a decey in appeirance for a farder grouthe, and a grouthe quhilk will nocht be perceavit, vnles it be narowlie loked vnto, even as in the tries and plantes in the wintar seafone, quhilk nochtwithstanding the cauld frost and snaw, having the rutt fast in the ground, is euer growing ather within or without the erde, in hight, graitnes or sum way; yea, and that quhilk is farder in the Elect of God, comounlie ther is graitter grouthe and going fordwart when they think and seilles: leift, and leift when they feill and think maist; for, but question, then ar we best in Gods fight and estimatioun when we ar warft in our awin and contrair. And seilling is na sure rewell of fathe, for we will feill mair a whittell in our finger, nor the helthe of the haill body. Yet for treuthe, the mair

feilling of the foures of sinne, the graitte missioure of grace; for it is by grace that we can feill sinne fair. Assure thyself, therfor, of a guid cais if thou find that feilling, yea, or the sorow for want therof, with desyre to haue it, for that is nocht of fleche and bluid, bot of the spreit of grace, quhilk can work bathe the will and deid in that missiour that he knawes meit for this, with the quhilk be content.

P. Weill, Sir, I thank God with all my hart, of your comfortable instruction, wherby I am brought to be weill resolut to indeuour myself in this actioun, beseikand yow also to schaw me whow I sall proceed therinto.

M. First, be preparatioun traueling cearefullie to try and find out thy sinnes and transgressiounes of Gods holie law. Nixt with an feilling dispositioun in remorse and sorow for the sinnes committed, craving mercie and forgiffnes therof, and with a sectfull purpose promising be his grace till amend. Thridlie, in traueling for fruit efter the actioun, be marking these sinnes in speciall quhilk maist greives thy conscience, or thou knawes to be offense to the godlie, and indeuoring but delay to amend the sam.

Anent all the quhilk thou wilbe at lynthe instructed in the doctrine quhilk God of mercie fall witchaff to grant for that effect; and therfor pray earnestlie to God to grant giftes to his seruants of knowlage, feilling and vtterance to delyver, and to thyself, and the rest of the peiple, grace to receaue the sam with light of vnderstanding, and cair to practise.

Now the gratius Lord, for Jesus Chryst his Sonnes seek, be their Holie Spreit of grace mot work it in ws all. AMEN.

Thus was our peiple catechised the haill monethe of August, and vpon the first Sabbath of September, the Covenant with the holie communion celebrat to thair grait comfort.

And as efter all our fastes (quhilk I haiff pretermitted in this Storie, because I haue wraitten a speciall Treatise therof,) sa efter this exerceise we wanted nocht a remarkable effect. For if God haid nocht extraordinarlie prouydit for Scotland victualles, (coming in sic store and aboundance out of all vther countries, as never was sein in this land befor, sa that, be the æstimatioun of the custumers and men of best iudgment, for euerie mouthe that was in Scotland ther cam in at least a boll of victuall), thousandes haid died for houngar; for nochtwithstanding of the infinit number of bolls of victuall that cam ham from vther partes, all the heruest quarter that yeir, the meall gaue aught, nyne, and ten pound the boll, and the malt alleavin and twoll, and in the southe and waft partes manie died.

I dar nocht bot mark it, whowbeit against my will, that the Ministers of Edinbruche and Kirk therof, neglected and omitted this actioun of the Covenant, with the effect of a feirfull desolatioun, gif we daur iudge.

About the end of August the King calles a Conventioun of the Esteattes to Falkland, euen of sic as be fawour and frindschipe war neirest ioyned with the excommunicat, forfaultit papist Erls, whar Alexander Setoun, Prefident of the

Seffioun, a papist, maid a prepared harang, wharby to perswade the King and Esteattes to call hame these Erles, left, lyk Coriolanus the Roman, or Themistocles the Athenian, they sould ioyne with the enemies, and creat an vnresistable danger to the esteat of the countrey. Diuers of the ministerie war wraiten for to that Conventioun, bot sic as the King knew he could mak. But Mr Andro vnderstanding therof, and being a Commiffionar apointed be the Generall Assemblie to fie to the dangers of the Kirk at all occasiounes, cam thither, and presented himselff with the rest. Whom when the King saw, he send to him, asking of his earand, and willing him to go hame; bot he said he haid a commiffioun first to discharge in Gods nam and the Kirks, to the King and Esteattes.

When the King and Esteattes war sett down, the King causses the Ministers to be callit vpon be nam and lettin in, leaving out Mr Andro, who cam in with the formaist. The King finding fault with him that cam ther vncallit, he answers, "Sr, I haue a calling to com heir be Chryft Jesus the King, and his Kirk, wha hes speciall entres in this tourn, and against quhilks directlie this Conventioun is mett; charging yow and your Esteattes in his nam, and of his Kirk, That yie fawour nocht his enemies whome he hattes, nor go nocht about to call hame and mak citiciners, these that hes traterouslie fought to betrey thair citie and natue countrey to the crewall Spainyard, with the overthrow of Chryfts Kingdome, fra the quhilk they haue bein therfor maist iustlie cutt of as rotten members, certifeing, if they sould do in the contrair, they sould feill the dint of the wraethe of that King and his Esteattes." And braking on in particular vpon the graitest part of that Conventioun, with plane speitche and mightie force of zeall, he challengit tham of hiche treasone bathe against Chryft and the King, against the Kirk and Countrey of Scotland, in that purpose and counfall they war about. Bot the King interrupted him, and commandit him to go out, whafe command he obeyit, thanking God that they haid knawin his mynd, and gottin his message dischargit. Mr David Lindsay, Mr James Nicolfone, Mr Patrik Galloway, and I, that remeanit and hard all, and spak in the contrar, and adhering in effect to that quhilk Mr Andro haid vttered, bot in sic fort, that the King with fear promifes satisfieit over easelie and removit. In end, the Esteattes concludes, that the King and Kirk being satisfieit, it war best to call tham hame, and that his Maiestie sould heir thair offerres for that effect.

In the monethe of September following, the Commiffionars of the Generall Assemblie, with diuers vther guid breithring, conveinit in Cowper, and vnder-

standing certeanlie of the retourn of the papist Lords, and of thair plattes, purposes, and biffines, with thair fauorars and associattes, thought guid to direct certean of the breithring thair present to the King, being in Falkland, to mein the mater to him, and craue a discharge of his dewtie, namlie that feing without his licence and knowlage, as was certefeit to the Kirk be his Maiesties Ministers, these rebelles was com ham, and war about to mak insurrection in the countrey, ther dangerus indewours sould be maturlie prevented be his Maiestie, his autoritie and powar. Also that ther sould be a meitting again of the breithring in Edinbruche the monethe October following.

Sa Mrs. Andro Meluill, Patrik Galloway, James Nicolson, and I, cam to Falkland, whar we fand the King verie quyet. The rest leyd vpon me to be speaker, alleaging I could propone the mater sustantiuſlie, and in a myld and smothe maner, quhilk the King lyked best of. And entering in the Cabinet with the King alan, I schew his Maiestie, That the Commiſſionars of the Generall Asſembly, with certean vther breithring ordeanit to wathe for the weill of the Kirk in ſa dangerus a tyme, haid convenit at Cowper. At the quhilk word the King interrupts me, and crabbotlie quarrels our meitting, alleaging it was without warrand and ſeditius, making ourſelues and the countrey to conceaue feir whar ther was na cauſe. To the quhilk, I beginning to reply in my maner, Mr Andro doucht nocht abyd it, bot brak af vpon the King in ſa zealus, powerfull, and vnrefiſtible a maner, that whowbeit the King vſed his autoritie in maiſt crabbit and colerik maner, yit Mr Andro bure him down and outtered the Commiſſioun as from the mightie God, calling the King bot "Gods fillie vaſſall," and taking him be the ſleiuie, ſayes this in effect, throw mikle hat reaſoning and manie interruptiones: "Sr, we will humblie reuerence your Maieſtie alwayes, namlie in publick, but ſen we have this occaſioun to be with your Maieſtie in privat, and the treuthe is, yie ar brought in extream danger bathe of your lyff and croun, and with yow the Countrey and Kirk of Chryſt is lyk to wrak, for nocht telling yow the treuthe, and giſſen of yow a fathfull counſall, we mon diſcharge our dewtie therin, or els be trators bathe to Chryſt and yow. And therfor, Sir, as diuers tymes befor, ſo now again I mon tell yow, ther is twa Kings and twa Kingdomes in Scotland. Thair is Chryſt Jeſus the King, and his kingdome the Kirk, whaſe ſubiect King James the Saxt is, and of whaſe kingdome nocht a king, nor a lord, nor a heid, bot a member. And they whome Chryſt hes callit and commandit to wathe ower his Kirk, and governe his ſpirituall kingdome, hes ſufficient powar of him, and autoritie ſa to do, bathe togidder and ſeueralie;

the quhilk na Christian King nor Prince sould controll and discharge, bot fortifie and assist, vtherwayes nocht fathfull subiects nor members of Chryft. And, Sir, when yie war in your swadling cloutes, Chryft Jesus rang frilie in this land in spyt of all his enemies, and his officers and ministers convenit and assemblit for the rewling and weill of his Kirk, quhilk was euer for your weil-fear, defence, and preferuatioun also, when thir sam enemies was seiking your destructioun and cutting af. And in sa doing, be thair assemblies and meittings sen syne continowalie hes bein terrible to these enemies, and maist stedable for yow. And will yie now, when ther is mair nor extream necessitie of the continowance and fathfull discharge of that dewtie, drawin to your awin destructioun be a dewillishe and maist pernitiuous counsell, begin to hinder and dishart Chryfts servants, and your best and maist fathfull subiects, quarrelling tham for thair conveining and cair that they haiff of thair dewtie to Chryft and yow, when yie sould rather commend and countenance tham, as the godlie kings and guid emperours did. As to the wisdome of your counsell, quhilk I call deuillishe and pernitiuous, it is this, that yie mon be servit be all sort of men to cum to your purpose and grandour, Jew and Gentill, Papist and Protestant; and because the Ministers and Protestants in Scotland is ower stark, and controules the King, they mon be waikned and brought law be steiring vpe a partie to tham, and the King being æquall and indifferent, bathe salbe fean to flie to him; sa fall he be weill servit. Bot, Sir, gif Gods wesdome be the onlie trew wisdome, this will proue mere and mad folie, for his curs can bot light vpon it; sa that in seiking of bathe, yie fall los bathe, wharas in cleiuing vprightlie to God, his trew servants sould be your sure freinds, and he sould compell the rest counterfitlie and leinglie, to giff over thamselues and serve yow as he did to David." Thir things, and manie vther, was spoken be occasioun in conference with grait libertie and vehemance, till at last the King sattelit and dimitted ws pleasandlie, with manie attestationes that he knew nocht of the papist Lords hamcoming till they war in the countrey; and whowbeit the Esteates haid licenced tham to mak thair offers, they sould nocht be receaued till they thamselues war furthe of the countrey again, and offer what they wald, they sould gett na grace at his hand till they satisfied the Kirk.

The 20 of October the Commiissionars of the Generall Assemblie, and from diuers Synodalls, convened at Edinbruche, the haill proceedings wharof from that day vntill the xvij day of Decem. that accursed wrakfull day to the Kirk and Comoun weill of Scotland, because they ar at lainthe, and particularlie in forme of Ephemerids sett down be me in a buik be thamselff, for con-

tracting of this volum, I mon remit the reidar therto. Only heir I will insert the offers quhilk the Erle of Hountlie maid to the Synod of Murray, be his Lady the 19 day of the forsaide monethe of October, that it may be knawin whow trew the Lord hes euer bein in his promises to his Kirk, in making thair and his enemies leinglie yeild, and to giff ower thamselues vnto his David.

The Offers presented be the Lady Henriet Stewart, Countes of Hountly, hauing commissioun from hir housband in his absence, to the Synodall Assemblie of the Presbyteries within the Dioceſe of Murray, conuenit in Elgen the xix day of October, 1596.

AT the first heiring, and hauing intelligence that your worſchips heir conuenit, and remanent of the Kirk of this Realme, hes bein in tyme paſt, and as yit remanes euill informit be ſuggeſtioun of miſreportes of my Lord and Spouſe, that he ſould be a Trafector with ſtrangers ſen his departing out of this realme, in preiudice of the religiouſ preſentlie profeſſit in the ſam, and of the eſteat of his native countrey, I, as hauing commiſſioun in his nam, offers nocht onlie to mak his purgatioun of the ſuiſter miſreportes of him aboue wrytten, bot alſo that he ſall abyd and ſubmit himſelf to all lawfull tryall theranent; and if he beis fund culpable and giltie therof to ſuffer and vnderly the cenſours of your Worſchips, King, and Counſall.

Secondlie, I offer that he ſall mak ſufficient ſecuritie nather till attempt, aſſiſt, nor deuſe anie thing in tymes cumming, tending to the alteratioun or inuerſioun of the religiouſ preſentlie profeſſit within this Realme.

Thridlie, offers that he ſall baniſhe and eiekt from his companie and ſocietie all Jeſuites, Seminarie Preiſts, excommunicat perſones, and notorius knawin Papiſts.

Feirdlie, he is, and ſalbe content to intercomoun and confer with quhatſumener of the miniſterie your Worſchips and haill Kirk apoinct; and in cais he may be mouit be guid arguments and reaſones, and therby perſuadit in his conſcience to leaue the religiouſ preſentlie profeſt be him, he ſall embrace the religiouſ profeſt within this Realme.

Fyftlie, offers that he ſall reſtaue an ordinar miniſter in his companie for his better instructioun, on his awin charges; and in mean tyme ſall keipe guid ordour.

Sextlie, for better aſſurance of his guid meining, he is content till aſſiſt your diſcipline in puniſhing of vyce.

Sevintlie, in conſideratioun of the premiſſes I will deſyre your Worſchips to giff and concead a reaſonable tyme wharin my Lord my Spouſe may be reſolued in his conſcience, and that it will pleis your Worſchips to ſchaw him that ſawour to abſolue him fra the proces of excommunicatioun; and that he may haue, be your mediatioun and interceiding, his Maieſties ſawour and overſight, to remean within the countrey vntroublit during the tyme of the conference.

And for your perſwaſioun to the premiſſes, I offer in his name, that he ſall mak ſufficient ſecuritie for obſerving of the Articles aboue wrettin; and in teſtimonie of his guid intentiones, ſall aſſiſt the planting of miniſters in the Kirks deſolat within his bounds.

Thus ſubſcryuit,

HENRETT COUNTESS OF HOUNTLEY.

Thir Articles war presentit be the barones vnderwryten : Sr Walter Ogilbie of Findlater, Knight, Robert Innes of that Ilk, Sr Jhone Gordoun of Pitlurg, Knight, Wilyeam Sutherland of Duffes, Jhone Vrquhart of Tullo, Tutor of Crommertie.

Vpon thir offeres the papist Erles war suffered to bruik the countrey, yea ther awin houffes and leivings till the monethe of May thereafter, when at the Generall Assemblie hauldin at Dondie, they war absolued. Quhilk was easie to effectuat, the ministrie of St Andros and Edinbruche, and sa of the hail southe, being ather defated or drawin to the Kings deuotioun ; and the ministrie of the northe haillelie be fear and flatterie maid for the purpose. And thus our vndewtifulnes did lose again that grait victorie quhilk God haid conquiest ower these enemies ; the quhilk I pray his mercie they be nocht maid iust scourges to the minifterie in speciall therfor.

Immediatlie efter that xvij day of December, the minifters of Edinbruche, Maifters Robert Bruce, James Balfour, Walter Balcanquall, and Wilyeam Watson, war nocht onlie counfallit, bot erneslie vrgit be thair flok to flie. Twa of the quhilk, Mr Robert and Walter past southe in England. The vther twa cam northe ower to Fyff, whar they war attendit vpon and receavit in a hous quhilk the Lord haid preparit for the confort of his servants. Ther, vnder the winges of Gods prouidence, they reposit, and ther thair host penned the Apologie of thair cause, following :

*A Declaratioun of the iust causes quhilk moued the Ministers of Edinbruche to withdraw thame
selues from thair flockes for a seasons in the moneth of December 1596, giueing place
to the wrathe of the Prince, to reserue thame selues for a better tyme.*

THER hes bein, in all ages, is, and salbe, sum profeffit malitious enemies to the Lord Jesus and his servanda : Sum that wald profes frindschipe to thame, bot the lone of this world sa owerrewles thair affectionnes, that when the frindschipe of the an and the vther comes in comparifone, sa that of necessitie they man forseek an of thame, lyk the ritche man in the Gospell, with heavines of hart they depart from Chryft : Sum weak and infirm breithring that haid neid nocht onlie of righteas informatioun in the treuthe, bot also of continuall confort : And sum wyse and strong fauorars wha leakes na thing bot intelligence of the proceedings of maters that they may meantein the caus, and stand thervnto against whatsoever calummie or sklander.

Concerning the first, wharof we mein nocht to tyne tyme in waffing of sic Moores, nor contrar to the command of our maister, to cast our balie things to dogges, and sett our peirles befor sic swyne, seiking to find and saue sic whom the Lord will haue lost and destroyed, and therfor in his righteas iudgments giftes thame over to thair awin fantasies to forge out stumbling blokes, and cast thame in thair awin way to fall on, and go from euill to warfe, deceauing and being deceauit, to thair awin iust condemnatioun.

As for the second sort, it war bot lost labour also to preas to perswad tham of the treuthe; for it feareth with tham as with an sa affectionat to his frind that he meines never to speir his quarrell, what euer be done, what euer be said, right or wrang, trew or fals, rafflie or aduysedlie, sa it tend anie wayes to the hurt or hinderance of his affectionat frind, it is all an; yea, he is sa ather blindit or willfullie addicted to his fond frindschipe, that the least appeirance of the hurt ther-of makes right, treuthe, welsdome, aduysitnes in his conceat to alter bathe name and nature, and be esteimed and giffen out for contrarie vyces. Sa ar they to the frindschipe of thair gear and this ward.

Our onlie cear is of the twa rankes that remeanes, rightlie till informe that an of the iust and wechtie causles mouing ws to withdraw ourselues from our charges, and leaue af the exerceise of our ministerie amangs our flockes of our awin accord for a seasone, (quhilk vtherwayes we sould haue bein compelled to do against our willes, to the los of our lynes and graitter disauantage of the comoun cause, as euidentlie will appeir in our Apologie efter following,) and togidder heirwithall to subioyne sum confort also for the confirmation of that vther; beseikand tham bathe to accept of the saming rightlie and lowinglie in the tender bowelles of the Lord Iesus.

Thair is twa things as we vnderstand blawin abrode of ws for our discredit, and the hurt of the cause of Iesus Chryst. An, that we haue left our flockes, and sa becom, of pastors, hyrlings. The vther, that we ar fled from the lawes, and sa of guid subiects becom rebelles and outlawes. The quhilk crymes ar befor God and man, in all reformat kirk and comoun weilles, sa hynous and odious, that gif we haid nocht the testimonie of a guid conscience in the contrare to vphold ws befor God, and euident reasones to cleir ourselues befor the reasonable and godlie, we wald esteim ourselues of all men maist miserable.

For as concerning the flight from our flockes, we haue the command of our Maister bidding ws, being persecut in a citie, to fle to an vther, and conform to the saming his awin exemple, and the exemple of his apostles, namlie St Paull, who, being let down in a basket by night over the walles of Damascus, eschaped, and the manifold flightes of manie reuerend fathers of the antient kirk, and namlie of the godlie and zealus Athanasius, weil thought of and approvin of all Chriftianitie. And wha, I pray yow, speaking in conscience, will or can deny our persecutioun? Having sic blodie bod-warts coming to ws from court continuallie, sic schoring to pluk ws out of our pulpites, sic bitter and malitious realling against ws at tables, and in conference of counsallours, sic blasphemus traducing in publict, be proclamatiounes at mercat croffes with found of trumpet; whar befor that euer we war callit or hard, we war convict of seditioun and treasone, and proclaimed to be sic personnes, namlie in that maist malitious and blasphemus proclamatioun, wherein was deducit the proces led against Mr David Blak, in the self maist informall, impius, and iniust, and we inuoluit in the guiltines of the sam alleagit crymes, to be maid partakers of the sam punishment at the pleasur and will of the Prince; wha, God wattes, and man bathe, what guid will he bathe vttered towards ws and all our maisters seruands, sen the receaving of our deidlie enemies the papist Erles in his fawour: For the quhilk, we humblie pray the Lord to be mercifull to the King, and giff him repentance in tyme befor that grait iudge of the warld sett his iustice court, enter in reduction of that proces, and pronounce a feirfull sentence in his contrar, to be execut in wrathe without delay. And at last a maist craftelie deuyft tumult and insurrectioun motioned be our enemies, and moued be the simple populace; the quhilk nochtwithstanding, be our diligence and authoritie, it was asswagit without anie violence or tort done to anie man, praisit be God. Yit, forsuthe, the sam is sa hille aggregit, that it is giffen out to the warld for a conspiracie of ws and our associattes, of his treasone against his Maisties

persone and counsellours, and maid to be a sufficient cause, wharfore we sould be apprehendit as seditius trators, committed to warde, and condemnit to schamfull executioun.

For what better could we haue liuked for at the hands of our accursed enemies, the excommunicat papist Erles, whase speciall frinds and fauourars hes nocht onlie alienat the hart of his Maieftie from ws, bot sa incenfit the saming in hatred and wrathe against ws, steired vpe be our frie rebuiking of sinne, and fathfull admonitiounes giffen from tyme to tyme to his Maieftie for eschewing of the feirfull iudgments of God, that his awin mouthe hes brathed out bludie sentences and domes against ws. The quhilk thing, when our breithring the Commiffionars of the Generall Assemblie haid espyed and confidderit befor thair departing of the town, forcit to leaue ws be that streat charge and proclamatioun, they gaiff ws thair speciall advys and counfall, that in cais our Magistrates and flock wald nocht preferue ws saiff from violent inuasioun and craftie dint of deidlie malice, in that ceas we sould withdraw ourselffs for a tyme, and referue ourselffs to a better occasioun, when we might serue our God and his peiple be our ministrie in sастie and freidome. And it is of veritie, that sa far was our bailies and counfall from that abilitie or dewtie, that they war fean for feir of thair awin esteattes to receaue a commissioun to tak and apprehend ws, and put ws in streat warde and sure firmance, to be producit at the pleasour of our enemies, and maid a prey to the recent anger of an incenfit King, whose wrathe is as the roaring of a lyoun, or as a boare rubbit of hir whelpes, as speakes the Scripture. The quhilk they haid nocht fealit to haue effectuat indeid, giff God of his guid Prouidence haid nocht carit for our preseruatioun, and movit the haill breithring of our Presbyterie, and vthers out of diuers partes of the countrey, being ther for the tyme, togidder with our awin Seffioun and diuers of our flock better affected, to counfall ws cairfullie and maist vrgentlie to moue ws to eschew the present furie and danger, and keipe ourselues to the fore for the wark of God at a better tyme. Giff then it be lawfull, comendable, and honest for the stouttest to feir whar ther is iust cause, and flie to that end they may seght againe, namlie to pastors wher ther is na danger of infecting of thair flockes with heresie, and euident danger intendit against thair lyues; and if the premisses and mikle mair, cleirlye knawin to the consciences of all men of cair and fight in proceedings of maters, be trew, it is manifest that sic was the stat in deid of ws and our flockes. Ther is nan of sound and sanctified iudgment that will blam ws as mercenarie desertours of our charges, bot rather praise God, wha hes of his gratius guidnes wotchaffed sa to direct and protect ws to be reserued in hope of farder employment in the wark of his glorie and grace in Jesus Chryst.

Now to the vther heid of our accusatioun, twitching our sleing from the lawes, we stand iustlie to the flat denying therof. For we flie nocht from the law, bot from the wrathe and euill dispositioun of the iudge that may easelie pervert the law; or rather from the partie wha intends, be pretence of law, to be reuengit vpon ws, as vpon thair noysome enemies, wha, as they alleage, hes nocht cessit, be our iust rebuiking of thair sinnes, quhilk they term seditius sermones, to disgrace tham befor the peiple, and therby at last hes concitat the saming against tham to bereaue tham of thair lyves and honors. Giff it be nocht sa, we appeill thair conscience befor God; and if it be sa, as it is indeid, haue we nocht reasone to declyne the iudgment of our partie, and flie from a craftie and crewall intendit reuenge of a deidlie and malitiusemie.

For to be plean in this our necessar apologie, we ar forcit vnto for defence of the aestimatioun of our office, and creadit of our calling amangs the peiple of God, nocht we onlie, bot all men of guid and sequitable iudgment, thinks it all an to be iudgit be the present counfall as be the Erle of Hountlie, in whase fawour the advancment of the specialles of tham, speak what they will, hes bein procurit, and for whase effect thair credit is continowed and increassit at Court. And we ar sure

man will esteim vs foolishe or fleyed for fleying from the iudgment of that crewall trator, as from the burning of Dunibirfall or Spanishe Inquisition.

And as to the Kings Maiestie, we flie nocht from his lawfull authoritie, but from his vnlawfull wrathe, nocht from his euill naturall (quhilk of itself is maist clement,) but from his preiudicat disposition and euill opinioun conceavit against vs be the maist subtile and importune subiectioun of craftie serpentes, from whafe pernitiuous poifone our continuall prayer to God is, that his Maiestie may be saiff, and nocht therby flean in body and faull. For as to his Maiesties Judicatorie, we mein nocht to declyne it in this cause, nather, whowbeit we haue be all law maist iust cause of appellatioun therfra, being sa inormlie greivit and hurt be all his proceedings against vs, yit we mein nocht simplie till appell from his Hienes throne to anie Cæsars, kings or princes, in the erthe, but a Rege male consulto et affecto ad melius. Sa that whow soone soneuer it pleis God to delyver him from the companie and counsell of wicked Papists and malitiuous Atheists, and turn his hart and affection to the trew professours of the right Christian religion and fathfull ministers therof, wha without all questioun is, hes bein, and will proue his onlie sure frinds and guid subiects, we fall in all readines and humilitie present ourselues befor his Maiestie, sitt dow fauld our feit, and tholl an adlyse of anie honest men of whatsumeuer rank, for all art, part, read or counsell of that insurrection, or anie vther interpryse at anie tyme attempted against his Maiestie.

Wharfor, deir breithring, we earnestlie exhort yow in the bowelles of our comoun Saniour to conceane of our cause and doings aright, and nocht onlie to satisfie yourself with the æquitable reasones and motiues therof, wherby all occasioun of offence and mislyking may easelie be removed, bot also of Christian dewtie and loue to play the aduocat for vs at the hands of vthers, namlie of sic as may have acces to deall with his Maiestie for the treuthe, and moue his Hienes to a better disposition.

For, as concerning our dewtie to his Maiestie, the God of heavin, the cearfar of all hartes, bears vs witnes, that we inioy a guid and quiet conscience theranent, quhilk accuses vs nocht of omitting anie thing we oucht of dewtie to his Maiestie, nor committing of anie thing against his Maiesties persone or estate, vnles it haue bein be the exces of affection or zeall, fearing for his danger, and caring for his weill and preseruatioun against all fort of trators: That lyk as his Maiestie haid guid praff and experience therof against Boduall, from whafe attempts he could never be frie till we put to our hand; and efter redding of his Maiestie diuers tymes out of his clauies, at last maid him fean, being excommunicat, till abandone the countrey; sa he might haue the sam against these grait-ter and mair dangerous trators, the said Bodualles confederattes at Menmure, the excommunicat papist Erles, wha seikes maist subtiltie to betrey his Maiestie in body, faull, kingdom, lyff temporall and enerlasting. Gif heirin we haue offendit, let the King pardone and forgiff vs.

But alas! wald to God the wrang war done to vs onlie, the pure seruant of the Lord Jesus, and nocht directlie to himself, whafe croun and kingdome is violentlie invadit; withe whome the King enterit in actioun for redding of merches, and in the mean tym maid irruption violentlie within the middes of his vndoutedt possessioun, and vnder conference of things alleagit questionable betwix his erthlie kingdome, and the kirk, the spirituall kingdome of Chryst Jesus, satt down in iudgment, tuk decreit to himself, and therby acclaimed the speciall priuileges of the croun of Chryst, to wit, the iudicator of the pretching of the Word, and conceaving of prayer, and annulling of the constitutionnes and commissionnes of his supream assemble within this realme. Giff anie gentillman of the countrey haid bein sa vsed with his nibour in questioun of his mertches, wald he nocht be thought to haue iust occasioun of compleant, yea iust cause and quarrell to war his gear, land, himself and all that wald tak his part for redres therof? And yit fall nocht the Lord Jesus

be hard to complean? Sall his servants be declarit trators, because they mein his cause? Sall his officers be rebelles, because they warn his frinds to cognos vpon the wrang and sie it repearit? And sall sic oppreffoun and tyrannie pas vnrepffit? Sall he wha has receiued the hail lands and costes of the erthe for a iust possessioun, yea, all powar in heavin and in erd from the grait Creator therof, suffer himself to be thus handlit and vfit? Sall the Pagan Turc, the Cam of Tartarie, the Muscouit and Sophie of Pers, defend thair bounds and conqueist kingdomes? Sall bastard Christiannes, sic as Prester Jhone in Afric, beire impyre, and Philipe of Spean mak the world agast, enlarging his dominiones from the west to est, and in the mean tyme the hair of the world, the king of glorie, be oppressed, spulied, and dishonored be a litle erthlie Regulus? Na, alas! wald to God the King knew what he war doing, and tuik vpe rightlie, and considderit the fathfull, lowing, and cearfull hartes of the ministrie, wha fies the hat wrathe of Jehous kindlit against him, for helping the wicked and faworing of tham whom God haitea, and of the Lord Jesus, King of Kinges, for invadding of his possessiounes, and vsurping vpon his spirituell croun and kingdome: And therfor mon cry the alarme and giff the warning in tyme to leaue af and repent, befor he be consumit therby, and maid a feirfull spectacle to the rewlars of the erde.

Alas! his conscience, and the conscience of all, may weill ken, it is nather ritches, honour, land nor rent, nor na warldlie particular that we craue, as does his courtiours, wha goes about to cla and counfall him, nocht according to his weilfeare, bot efter his affection and present dangerous dispositioun; and sa when they haue gotten that quhilk they sought, they cair na mair for him, bot wald haue another in his place, of whom they might gett mair, to serue thair insatiable appetit. Bot our cair onlie is left he offend his God, and sa be left destitut of his grace and protection, and fall in the hands of sic as seiks his wrak and distruction. And yit, forsathe, they ar the frinds, and we the enemies; they the wyse and discreit, and we the inordinat foolles; they the sanears of his honour and priuileages of his croun, and we the empearers therof, and sic as seikes to disgrace him befor the people. But alas! wald to God his Maiestie saw thair plattes, and knew thair denyffes, he wald fie from tham as from the sword, or consumption of raging fyre; for, as Solomon speakes of the harlot, "Honnie is in ther mouthe, but the sting of bitter deathe is in thair end." Let the King persue we as he pleases, we sall nocht ceas to requyt him with earnest prayer to our God to preferue his Grace from the miserable experience quhilk sall cleir this cause to the hail world, gif he brak nocht af his finnes be repentance, and turn to God in tyme.

Now in end, we turn to yow, our deir afflicted flok, for the fastie of whafe faulles we hope, be Gods grace, to giff our lyves giff neid beis; whowbeit we esteim the present los of your gear of lytle aveall, in respect of that service quhilk yit in this lyff we may do to Chryst and his Kirk. What euer be the doings of men in this your visitatioun, luik yie to the hand of God, iustlie working that quhilk sa often be our mouthes he forwarned yow of, for the contempt of his Gospell, and fructles passing ower the lang simmer and seasonable heruest therof. He hes moued the folie of a mad and confusit multitude to minister to your troublers the occasioun of your present perplexitie, yea of his beaueie plag vpon your hartes, bodies and geare, to the spilling be appeirance of a guid cause, and moving of the wrathe of an erdlie prince against yow. Bot we beseik yow therin to percesae and tak vpe the angrie face and crabbit countenance of the Lord of Hostes, wha hes the coupe of his vengeance, mixit with mercie and iustice, in his hand, to propyne to this hail land, and euerie member therof, in what rank and degrie so euer they be. Of the quhilk the servants of his awin hous, and yie in speciall, hes gottin the breird to drink. Drink it patientlie, for whowbeit it be bitter, it is a halfome potioun of repentance propynit to yow in mercie; bot be assurit for your confort, when that hathe wrought weill vpon yow and ws for our humiliatioun and amendi-

ment, the thik dreg of that read wyne of the Lords vengeance is preparit in wrathfull iustice for the enemies to drink, the quhilk they fall drink, nill they, will they, to thair horrible destruc-tioun and confusioun euerlasting. AMEN.

At the beginning of Januar, the King, with grait forces of the Homes, Cares, and fouthland gentell men, cam to Edinbruche, quhilk put the town in grait feir, and thair was keipit a frequent Conventioun of Esteates, wharin war maid manie strange and seueir actes, the tytles wharof followes :

Imprimis, Thrie actes of Counsall confirmed be thair autoritie : an, finding the vproare at Edinbruche the xvij of December to be hichest treasone, and the authors and partakers, with thair fauorars, to be tratours in the hichest degrie. An vther, discharging the ministers stipends that wald nocht subscriue a band acknowlaging the King to be onlie Judge in maters of treasone or vther ciuill and criminall causses, committed be preatching, prayer, or what way so euer. The thrid, ordeaning all provests and bailyies, shireffes, stewarts, and vthers of autoritie, that sould happen to be present at anie sklanderus speitches of his Maiestie, in pulpit or vtherwayes, to stay tham from anie farder proceeding, tak and apprehend, keipe and detein tham, till they sould vnderstand his Hienes pleasure anent thair offence.

Item, Ther past an act with thir, finding his Maiestie to haue power to charge and discharge a Minister to teache at anie tyme or place, as he sould think convenient.

Item, Ane Act discharging all Generall and Synodall Assemblies and Presbyteries to be keipit at anie tyme heirefter within the brouch of Edinbruche, and the Presbyterie of Edinbruche to sitt in Muffelbruche or Dalkethe.

Item, Ane Act ordeaning the Ministers hous in Edinbruche to be appropriat in tyme coming to his Hienes vse, be reasone of the treasonable and seditius complottes ther deuyfit at findrie tymes be the formar inhabitantes ; and therewithall the Nather Counsall hous, for that it was sum tymes employed to be a gard hous, to be a Chacquer hous in all tymes coming.

Item, Ther was a form of Band to be subscrivit be the provest and bailyies of Edinbruche, and thereafter to be presented to the remanent Magistrates within brouches, bearing a maist streat aithe of fidelitie to his Maiestie, and oblesing tham neuer to suffer anie Minister blasphem his Maiestie, his Counsall and Esteates, vnapprehendit, vnder the pean of periurie against the hail thrie persones of the Godheid, and vnder a grait pecuniall soun in cais of failie.

Item, The Town of Edinbruche bund neuer to admit thair former Ministers to teatche again within the Town without his Maiesties consent, never to chuse anie vther in thair place without his Maiesties allowance ; fikelik neuer to chuse a Magistrat without his Maiesties approbatioun ; and the present Magistrates to dimit and refing thair offices ower in his Hienes hands, to the intent he may with the advys of Counfall elect sic vthers as he pleases. And fordar, was inioyned to tham, ather to find out the principall offendars, and mak thair proces cleir that ther rest na thing but executioun befor the last day of this instant, or els the proveit, bailyies, deacones, and counfall, representing the haill body of the town, till enter thair perfonen in warde within the town of Perth, vpon the first of Februar nixt, ther till vnderly the law for the said treasonable vproare, and for thair letting to libertie of Mr James Balfour, efter his apprehensioun.

Item, The Seffioun to be transported to Perth, ther to sitt the first day of Februar nixt, and his Maiestie and the Checquer to remean till then at Lithgow. The Commissars and Shireff Court to sit at Leithe.

At the sam Conventioun was read on a day bot thrie billes : An of the Erle of Hountlies, an vther of the young Lard of Bonitones, and the thrid of the Lord Sachars, thrie excommunicat Papists. In the twa first, Aberdein was chargit to heir thair offers, and, finding tham agriable to the Law of God, conscience and quietnes of the realme, to accept tham, and to releue the compleaners of the sentence of excommunicatioun ; vtherwayes, to compeir befor the Counfall within 15 dayes thereafter, and schaw a reasonable cause why ; with certificatioun, in cais of faillye, letters shuld be direct to charge tham simpliciter therto.

And last, Ther was apointed a number to sitt in euerie quarter of the town of Edinbruche, and examine sic as they please, or shuld be giffen in row to tham. Of whase depositionnes ther was wryttin monie quarres of paper, and yit amangs all nocht sa mikle fund as might iustlie mak a man, to let be a minister, suspitius of anie conspiracie or fordeuyfit vproar, that could publictly be punishable.

The King, finding this wantage and occasioun, pouffes fordwart the sam to the conquering of the libertie, bathe of the Kirk and borrowes within this land ; and publisses in print a number of questiones, wharby he calles in dout the haill discipline and ordour of the Kirk, ordeaning the sam to be disputed and concludit in a solem Conventioun of the Kirk and Esteattes of the Realme, to be conveinit be him at St Jhonstoun about the end of Februar.

Wharfor the Synod of Fyff, cairfull of thair dewtie at sa neidfull a tyme, convenit at Cowper the 8 of Februar, ordeanit euery Presbyterie to nominat and direct twa of thair maist discreit, wyse, and resolut breithring to meit within the citie of St Andros vpon the Munday efter the xxj of that instant, ther to confer, reafone, and resolute with comoun and vniform consent on maist solid and substantius answers to be sett down in wryt verie schortlie for resolution of the Kings questionnes.

Also, efter earnest in calling of the nam of God, and graue and weghtie consideration of the dangers the haill estate of the Kirk might fall into, if the government therof, manie yeirs ago establihed be the Word of God and lawes of the countrey, and peacable practife accompanied with a rare blissing of sinceritie and concord, voide of all errour and schisme even vnto this day, shold be now callit in controuersie, and brought in doutfull and vncertain reasoning amangs men vnskilled in the Scriptur and Kirk esseares, without the advys of a Generall Assemblie, or anie inferiour assemblie of the Kirk, namlie at sic a tyme when the notour enemies therof ar, efter sa lang preparatioun, now in full readines to accomlis thair attemptats to hir vtter overthrow,— the Synod did nominat and ordean certean of thair maist graue, godlie, and discreit breithring, to wit, David Fergusone, Mr Thomas Buchanan, Mr Robert Wilkie, Mr Robert Durie, Mr Wilyeam Scot, Mr Thomas Dowglas, and Mr Jhone Fearfull, to pas from the present assemblie in Commiffioun to the Kings Maiestie, and in all humble reuerence and dewtifull maner, be all guid arguments and reasones to trauell with his Maiestie, that this apointed assemblie at Perth may desert and be left of, or at leist be prorogat and continowit vnto the tym the last apointed Generall Assemblie be the haill Kirk, with consent of his Maiesties Commiffionars, according to the Act of his Maiesties Parliament, convein in St Andros in the monethe of Apryll nixtocome, and giff thair advys anent his Maiesties intentionnes and purpose published in print; declaring to his Maiestie in speciall, that na Presbyterie hes powar to giff commiffioun to anie of thair breithring to cast in questioun or put in dout the determinationnes and conclusionnes of a Generall Assemblie, na mair nor a particular brouche may call in controuersie his Maiesties Actes of Parliament: Sa that whowbeit the Presbyteries fall direct thair Commiffionars to his Maiestie at Perth* at the day appointed, for testifeing thair dew obedience, they

* NOTE. The King wrot to all presbyteries throw the countrey to send thrie of thair number to the Assemblie apointed at Perth.

can on na wayes com instructed for the purpose mentionat therin, to put in questioun or alter anie constitutioun of a Generall Assemblie.

In lyk maner, that it wald pleis his Maiestie to relax the Ministers of Edinburgh from the horn, and repon tham again in their awin roumes ; as also Mr David Blak to his awin charge in St Andros, certefeing his Maiestie, that he can do na thing mair to the contentment and winning of the hartes of all the fathfull and godlie of this land at this present tyme.

And fordar, to beseik his Hienes nocht to suffer anie thing to be published in print anent the proceiding of maters betwix his Maiestie and the Kirk of leat, having therin a speciall cear of his Maiesties honour and estimatioun, quhilk can nocht bot be imparit amang the godlie and sincere professours in all realmes, if our controuerfies com in their hands.

The said Synod also condifendit vpon certean instructionnes to be giffen to the Commiffionars, to be chofin be thair Presbyteries, to keipe the apointed dyet be the King at Perth, as followes :

Instructions gevin be the Synod of the Province of Fyff to the Commiffionars, to be chofne be euerie Presbyterie within the said Synod, to go to the Conventioun, appointed be his Maiestie at Perth ; the quhilk the said Synod ordeanit tham and euerie an of tham proceislie to keipe.

FIRST, yie fall schaw that yie ar com for obedience to his Maiestie, and nocht for that yie acknowledge that to be a lawfull Generall Assemblie, be reasone it was nocht apointed be the last generall, nor convocat be the advys of the Commiffionars of the last Generall Assemblie, as hes bein the practife of the Kirk at all tymes befor within this realme, warranted be the Word of God and lawes of the countrey.

Item, yie fall schaw that yie may nocht condifend in anie wayes to the reasoning or putting in questioun the maters of the polecie of the Kirk ; becaufe the Generall Kirk of this realme, to quhilk yie ar subiect, hes alreadie determined the faming, quhilk determinatioun yie haue also subfcriyvit vnto, and nan may call the sam in dout, and put tham in reasoning, but a Generall Assemblie. Therfor, yie fall defyre his Maiestie, in all humilitie, for continuation of the reasoning to the ordinar assigned Generall Assemblie, to be hauldin at St Andrews the xxvj of Apryll nixtcome.

Item, gif na continuatioun can be obtained, and yie ar vrge to proceide, yie fall protest for the liberties of the Kirk, and planlie difassenting, keipe yourselffs frie of euerie thing that falbe done theranent.

Item, becaufe the Conventioun is apointed be his Maiestie onlie for the questionnes, yie fall nocht mell in anie maner of way withe the receaving of Hountlie or vther excommunicats, or anie vther thing remitted from Synodall, or Presbyteries, or properlie belonging to a Generall Assemblie.

Item, in cais the brethring amangs thamselues, or his Maiestie, or anie of his Counfall, enter in reasoning with yow, or anie of yow in privat, that yie hauld fast be thir generall groundis :—1. That

the haill externall government of the Kirk mon be tean out of the Word of God. 2. That the ordinar pastors and doctors of the Kirk mon schaw the will of God out of his Word; and that onlie to be followed. 3. That the pastors and doctors of the Kirk of Scotland hes with lang and graue deliberatioun sett down and constitut the haill externall discipline and government of the Kirk; according to the quhilk it hes bein thir manie yeirs fa happellie governit and rewlit, that na heresie, schisme, or dissentioun hes haid place therin vnto this houre; and that ther is nan beiring office in the Kirk, wha calles the sam in dout. It wald, therfor, pleis his Maiestie nocht to suffer the rair and maist peaceable and decent constitutioun therof to be disturbit be exagitating of fruictles questionnes, namlie at this tyme, quhen Papists preasses, be that mean of disputatioun namlie, to brangle and pervert all.

Item, yie fall tranell with the ministers, barronnes, and noblemen, that fall happin thair to be conveinit, that an vniform supplicatioun may be maid and giffen in for restoring of the ministers of Edinbruche, and Mr David Blak again to thair flockes; and behaue yourselues heirin in the feir of God and loue of Chryst and his kingdome, fathfullie and providentlie, with all dewtifull reuerence to the Kings Maiestie.

FINIS.

In this Assemblie also was read the Band quhilk the King and Counfall deuyfit to be subscryvit be all ministers, vnder pean of tinsall of thair stipends, in effect to rescind the declinator subscryvit be all of befor at the calling of Mr David Blak befor the King and Counfall in the monethe of December. The quhilk band the Assemblie iudged to be vnlawfull and superfluous for manie and diuers reasones, quhilks, togidder with the poincts of the forsaidd supplicatioun, yie fall find in the volum mentioned befor, of the particulars that fell out in the monethes of Nouember and December.

Vpon the 21 of this monethe, Februar, the breithring apointed out of euerie presbyterie conveined at St Andros, and diuers dayes towtcing the Kings Questionnes,* the schort soun wharof, togidder with the questionnes tham selues, followes:

The Questionnes proponed be the King, to be resoluit at the Conventions of the Estais and Generall Assemblie, appointed to be at the brouche of Perth, the last of Febr. 1596.

ANSWER.—1. Tim. 6.

GIF anie man teatche vtherwayes, (viz. then the Apostle hes taucht concerning the government of the hous of God, quhilk is his Kirk,) and consentes nocht to the halfome words

* **NOTA.** Mr Jhone Lindsay was suspected to be the author of thir Questionnes. I wat he was cheiflie on the counfall of tham, bathe in deuyfing and following furthe of tham.

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of the Lord Jesus Chryft, and to the doctrin quhilk is according to Godlines, he is puft vp and knawes na thing; bot dotathe about questionnes and ftryff of words, wharof cumes invy, ftryff, realinge, euill furnifings, vean difputation of men of corrupt maynds, and deffitut of the treuthe, quhilk think that gean is godlines; from fic separat thy felf.

Queft. 1. May nocht the maters of the externall gubernation of the Kirk be difputed, falua fide et religione?

Ans. They may nocht.—1. The government of the Kirk being alreadie eftabliſhed and conſtitut vpon guid groundes of the Word of God, be lawes of the countrey, and mair nor threttie years poſſeſſioun. 2. Namlie at fic a tyme when the Papiſts ar readie bent to ſchak and overthrow the Kirk and Goſpell. 3. When that vnformall conformitie is ſought be our nighbour enemies of the diſcipline, the Biſhopes of Eingland. 4. In ſa diſſolut eſtate of a lawles and iuſticeles peiple. 5. When na edificatioun bot diſtruction and breidding of ſchiſme and diſſentioun within the bowelles of the Kirk may aryſe therof. 6. When nane of the paſtors or doctors of the Kirk douttes theranent. 7. Let the King and Counfall conſidder whow intolerable they wald think it, to caſt in dout the fundamentall lawes of the kingdome, and Actes of Parliament; or gif anie man wald put in arbitrimēt or reaſoning his vndouted poſſeſſioun, lenning vpon a law, and decreit, and right vnreducit.

Queft. 2. Is it the King ſeueralie, or the paſtor ſeueralie, or bathe coniunctlie, that ſould eſtabliſhe the Actes anent the externall gouernment of the Kirk, or what is the form of thair coniunction to mak lawes?

Ans. All Actes of the Kirk ſould be eſtabliſhed be the Word of God, contained in Holie Scripture, the ordinar interpretars wharof ar the paſtors and doctors of the Kirk. The extraordinar in tyme of corruption of the haill eſtate of the Kirk, ar prophettes, and fic as God indowes with extraordinar giftes; and kings and princes aucht, be thair ciuill authoritie, to ratifie and aproue that be thair lawes, and vindicat be thair ciuill ſanctiōnes, quhilk they declar to be Gods will out of his Word.

Queft. 3. Is nocht the conſent of the maift part of the flock, and alſo of the patron, neceſſar in the electioun of the paſtors?

Ans. The electioun of paſtors ſould be maid be tham wha ar paſtors and doctors lawfullie called, and wha can try the giftes neceſſarlie belonging to paſtors, be the Word of God; and to fic as ar ſa choſene, the flock and patron ſould giff thair conſent and protectioun.

Queft. 4. Is it lafull for the paſtor to leaue his flock againſt thair willes, albeit he haue the conſent of the Preſbyterie; and for what cauſe ſould the Preſbyterie conſent therto?

Ans. When the flock will feir and obey men and nocht God, and nocht keipe thair faithfull paſtors from wrang, and dint of deadlie malice and violence, in fic ceas the paſtors, be conſent of thair Preſbyteries, may leaue thair flocks.

Queft. 5. Is it lawfull for a miniſter to vſe farder applicatioun nor that quhilk may edifie his awin flock; or is the haill warld the flock of euerie particular paſtor?

Ans. A miniſter may declar and apply the Word of God throwout the haill Scripture, and his warks wrought throughout the haill warld, for the glorie of God and eydificatioun of his particular flock.

Queft. 6. Is he a lawfull paſtor, wha wants impoſitionem manuum?

Ans. Impoſitioun, or laying on of hands, is nocht eſſentiall and neceſſar, bot ceremoniall, and indifferent in the admiſſioun of a paſtor.

Queft. 7. Is it lawfull to paſtors to expreſs particular mens names, counſallis, or magiſtrats in pul-

pit, or so viulie to descryue tham, that the peiple may vnderstand whom be they mein, without notorius declarit vices and priuat admonitions preceeding ?

Ans. The Canon of the Apostle is cleir, Them that publiclie sin rebuk publiclie, that the rest may feir. And sa mikle the mair giff the publict sinne be in a publict persone, bearing publict office and charge, quhilk nocht being corrected, might indanger the publict esteat. Nather can anie fear be healed without the plaster be particularlie applyed to the persone and place of his feare. Vtherwayes, he does na thing of the pastorall dewtie aright; and sic as finds fault therewith, thinks mair ill to be called vitius nor be vitius indeid, and, lyk foolles and bernees, chuse rather to die in thair disease nor abyde the cure.

Quest. 8. For quhilk vyces sould admonitiones and reproving of magistrats pas publiclie from pulpits in thair absence or presence, respectiue ?

Ans. For all publict vyces, against the first and second Table of the Law of God, and that in all congregationes, because all hes interes in thair King and superiour magistrats, therfor all sould ken thair danger, and be moued to pray for tham.

Quest. 9. Is the application of doctrin in pulpits lauchfull quhilk is foundit vpon informationes, bruits, and rumors, suspitions, conditions gif this be and that be, probabilities, liklines or vnliklines in things to come in ciuill maters, quhilk all may be fals, and consequentlie the doctrine following thervpon; or sould all applicatioun be vpon the veritie of knawin and notorius vyces ?

Ans. Ther is na bruted vyce or corruption but may fall in the persones and offices of men, and comounlie the sin is mikle war nor the bruit; therfor thouche this war, ther war na grait perrell of an speaking treuthe therin. Albeit ther nather hes bein, or is anie applicatioun vsed but against over notorius veritie of vyces.

Quest. 10. Is the text, quhilk is read in the pulpits, the ground wherupon all the doctrine sould be buildit, or may all things be spokin vpon all texts, so that the reiding therof is bot a cerimonie ?

Ans. The Apostle to Timoth. Epist. ii. chap. 3. answers cleirly, that ther is na scripture quhilk is nocht sa ritche in spyr it be God, that it is profitable for doctrin, refutatioun, correctioun, admonitioun, yea, even to mak the man of God perfyte for all guid wark; and to the Rom. xv. whatever is wrytten is for instructioun and consolatioun: Sa this is but an ignorant or cerimonius questioun.

Quest. 11. May a simple pastor exerceise anie iurisdiction but consent of the maist part of his particular sessioun ?

Ans. He may with consent of the best part, quhilk comounlie is nocht the maist; for he being the messinger of God and interpreter of his Word, hes mair authoritie with a few, nor a grait multitud in the contrare.

Quest. 12. Is nocht his sessioun iudge to his doctrine ?

Ans. The Word of God and exponars therof, the pastors and doctors, ar onlie iudge of his doctrine. The sprit of the prophetes ar subiect to the prophetes. I. Cor. xiv.

Quest. 13. Sould nocht the Moderator of the Sessioun be chosin yeirly of anie wha has vot therin ?

Ans. The cheiff burding of moderatioun over the haille flock, lyes on the pastor or pastors. And because of the message, gift, office, and commissioun by the Word quhilk he beares, the elders and deacones mon be moderat be him also.

Quest. 14. May the Sessioun be lawfullie elected by Ministers onlie, but the consent of the haille congregatioun ?

Ans. Nocht, for the ministers direct and moderates the electioun be the Word, and the congregatioun obeyes and giffes consent therto.

Quest. 15. Why sould nocht elders and deacones of ilk particular sessioun be elected ad vitam ?

Ans. They ar elected ad vitam except iust causes of deprivation intervein. Bot because the kirk leiving is sacrilegiuslie spoiled, quhilk fould sustein tham, they may nocht euerie yeir leave thair occupationes and attend on that office; and therfor of a number lawfullie elected succeffullie sam releives vther, yit all abyding kirk officers; and this is of necessitie till the Kirk get hir awin leiving.

Quest. 16. How manie Presbyteries is meit to be in the haill countrie, in what places, and whow manie pastors of kirk in ilk presbyterie?

Ans. Plant the countrey weill with kirks out throw, and the kirks with pastors and doctors, and this questioun wilbe soone solued; bot if this form of doing hauld on, ther wilbe sewar or they be ma.

Quest. 17. Sould nocht the elders and deacons of ilk particular sessioun haue vot in the presbyteries, or the pastors only?

Ans. Eldars also hauing commissioun from thair sessioun in maters of maners, lyk as also deacones in the pures effeares and patrimonie of the kirk.

Quest. 18. What is the maters of the iurisdiction of the presbyterie quhilk may nocht be intreated in particular sessions?

Ans. The buik of the polecie of the Kirk of Scotland sett down be the Generall Assemblie, and the first Act of the Parl. haldin at Edinbruche in An. 1592, answers heirto sufficientlie, and to manie of all thir questiones; and therfor wald never haue bein proponit gif the auld affectionous haid remeanit towards the Kirk.

Quest. 19. What form of process in libelling and citation, termes and dyattes, probation and pronouncing of the sentence, fould be vsit befor the said particular sessiouns and presbyteries respectiue?

Ans. Echo. Form summar, sequitable, graue and spirituall, as best may serue for the end of thair delling to win faulles from Sathan and his snares of sinne, to God be trew repentance, and purging and preseruing of the Kirk from sklander and danger of corrupt and pernitiuss members respectiue.

Quest. 20. What maters fould the synod intreat vpon, quhilk may nocht be decydit in the presbyteries?

Ans. The answer to the 18 answers to this.

Quest. 21. Sould nocht all wha hes vot in the presbyteries, and als in the particular sessions, haue vot in the Synodall Assemblies?

Ans. The pastors, doctors, and sic as hes commissioun from particular sessionnes of congregationnes hes vott, except in maters of doctrin, wherin onlie they that labors in the Word may vott and iudge.

Quest. 22. Sould ilk Vniuersitie or ilk Collage, or ilk Master or Regent within ilk Collage, haue vot in the presbyteries or synodals in the towns or countries whar they ar; and sic lyk, what form of vot fould they haue in the Generall Assemblies?

Ans. Doctors and Professours of Theologie, and ordinar instructars of the youthe in the groundes of relligioun fould vott. The first, because they ar ordinar office bearers within the kirk; the second being lawfullie callit to be Sympresbyters.

Quest. 23. Is it lesum to conuocat the Generall Assemblie by his Maiesties licence, he being pius et Christianus magistratus?

Ans. Gif he be pius et Christianus, he will alwayes allow and protect the assemblies of the office bearers of the Kirk for governing of the sam, wha hes thair office and warrand of conveining for discharge therof, nocht of anie erthlie or mortall king, but of Chryst Jesus, whom the Father hes

anointed his king on his holie montan; and therfor may convey in his nam, and sould whensoever they sie the weill of the Kirk, and doing of thair office to requyre the sam.

Quest. 24. Is it necessar that the Generall Assemblie be ordinar, or onlie extraordinarie convened for waightie causes concerning the Kirk?

Ans. The necessitie hes bein, is now, and yit lyk to be, in this land sa grait, that bathe the an and vther is neidfull. The ordinar for the ordinar causes contained in the buik of discipline; the extraordinary for preventing of dangers, et pro re nata.

Quest. 25. Hes nocht all men of guid larning and religion vot in the Generall Assemblie?

Ans. Nan may vott bot sic as hes lawfull calling, viz. Commissioners from Synods and Presbyteries: yit all the godlie and fathfull may assist, heir, or speak, in a grane, ordourlie, and comlie maner, with leane asked and given be the moderator.

Quest. 26. Is ilk particular pastor obleit to repear to the Generall Assemblie, or is it sufficient that onlie Commissioners com fra ilk particular Sessiou, Presbyterie, or Synodall?

Ans. Commissioners ar sufficient for votting, but the hail fathfull for assistance, giff they please and neid be.

Quest. 27. Wha sould schuse the Commissioners to cum fra ilk schyre to vot in the Generall Assemblie?

Ans. The provinciall Synodes.

Quest. 28. Quhat is the number of voters necessar to the lawfulness of the Generall Assemblie, and whow manie of the hail number sould be pastors, and how manie vther men?

Ans. A certean of euerie province, and fewar or ma as the maters to be intreated of cranes.

Quest. 29. May anie thing be acted in the Assemblie to the quhilk his Maiestie consents nocht?

Ans. The King sould consent to, and be his lawes approue, all that be the word of Gods maiestie is concludit in his assemblies. Bot the actes therof hes sufficient authoritie from Chryft, wha hes promised that whatsoever twa or thrie conveyed in his nam sall agrie vpon in erde to satesie it in the heavins. The lyk wharof na king nor prince hes; and sa the actes and constitutionnes of the Kirk is of graitte authoritie nor anie king erdlie can giff, yea even sic as sould command and overruell kings, whafe graitte honour is to be members and nurisfathers and servants to the king Chryft Jesus, and his spouse and quein the Kirk.

Quest. 30. Is it nocht expedient that the twa part of tham, wha hes ius suffragii, sould consent to anie thing decernit in ecclesiasticall iudgment, that maters pas nocht be a vot ma or les?

Ans. We haue to thank God alwayes for that spreit of vnitie in iudgment quhilk hes accompanied our assemblies to this houre, in sic fort that na thing of importance euer passit till all war fullie resolut, and in an voice votted thervnto, namlie in the hail pointis of the discipline. God grant that thir questiones and Court delling breid nocht contradiction.

Quest. 31. Hes nocht ilk iudgment inferior to the Generall Assemblie an territor limitat, out-with the quhilk they haue no powar of citation or iurisdiction?

Ans. They haiff, bot in sic fort, that if vther persones commit sklanderus crimes within thair bounds, they may proceid against tham ther, vntill they satesie and remoue the sklander from the part they haue committed the crimes into. And whar citatioun is requisit, the assemblie within whafe bounds the persone is resident, cites him and causes him to compeir, etc.; bot contra hostem communem et publicum, it is lawfull to anie member to deall.

Quest. 32. What is the ordinar ecclesiasticall iudgment to the discipline of his Maiesties houshold and counsell, remouable with his Maiestie to anie part of the realme?

Ans. The sessioun of his Maiesties hous, and presbyterie within the bounds whar his Maiestie

makes refidence for the tyme; or the presbyterie within the quhilk the sklander is or was committed, pro ratione delicti.

Quest. 33. Sould thair be libellit precepts containing the cause of the citation and certification of the censures befor all ecclesiasticall iudgments, or onlie till answer super inquirendis?

Ans. They that ar cited to ecclesiasticall iudgments ar cited comounlie for a deleated or arrissen comoun sklander, ather be word or wryt, but oftent be word, partlie for schortnes of proces, partlie for want of the kirk leiving to sustein a clark, with certificationnes as effeires, as the cause, or salus ecclesiæ aut personæ, fall requyre.

Quest. 34. Hes the inferior iudgment powar to summond to compeir befor anie superior iudgment, or sould men be summoned onlie be the authoritie of that iudgment befor quhilk they sould compeir?

Ans. Grait sklanders wharwith inferiour iudgments can nocht weill tak ordour, wilbe referrit to the superior or graitter iudgments, and the persones giltie chargit till answer ther, as having a warrant sa to do in sic causses fra the superiour assemblee.

Quest. 35. Is it nocht necessar that priuat admonitionnes, with reasonable interualles of tym, pas befor all maner of citationnes?

Ans. Whare the sklander is becom publict, the place of privat admonitioun is past; and na citation befor a publict iudgment befor the sklander brak out: Sa the questioun is answerit negative.

Quest. 36. What interualles of tym is necessar betwix priuat admonitioun, and betwix the last admonition and the first citation, and betwix the citation and the day of compeirance befor ilk an of the saids iudgments.

Ans. The officers of Chrysts kingdom ar men of welsdome and æquitablie discretion, occupeit in maters of chieff importance, concerning the glorie of God and saluatioun of his peiple, and therfor sould nocht be empeschit with triffling questionnes.

Quest. 37. Whow manie citationnes sould infer contumacie?

Ans. Ane may infer contumacie; bot the Kirk, vnles ther be publict danger, vse the pluralitie, bathe of publict and personall as best may serue for the winning of the offender. The law sayes, Vna citatio contumaciam inducere potest, si scientia citationis apprehenderit citatum, atque ita comperiatur maliciose latitare: Hæc vna pro omnibus dicitur.

Quest. 38. Is simple contumacie, but probation of a cryme, or is anie cryme but contumacie, sufficient cause of excommunication?

Ans. Coniunctlie and feueralie: for the cryme may be sa hainous, that for purging of the Kirk, and moving of the persone to a graitter humiliatioun, he may be excommunicat, whowbeit obedient in schort tymes outward appeirance. And being called for befor the Kirk, gif he compeir nocht, nather schaw a iust cause why, he bewrayes a pryde and corruptioun of hart, testefeing him nocht to regard the Kirk or haue anie societie therwith, and sa wordie to be declarit and publictly signified sic a an as he is indeid.

Quest. 39. Is ther nocht diuers kynds of censures, sic as prohibitio priuati convictus, interdictio à cenâ, nocht published to the peiple; and last of all, publica traditio Satanæ?

Ans. We haue in comoun vse of our Kirk, as was in the antient, but twa, abstentio à cenâ, et excommunicatio. As for the rest of the fortes, luik our Theologs comoun places, and our answer to the Bishope of St Andros appellatioun.

Quest. 40. Sould the presbyteries be iudges of all things that imports sklander; and gif sa be, wharof ar they nocht iudges?

Ans. The presbyteries sould prease to purge thair bounds from all sklander, and separat euerie

saull from thair sklanderus knawin sine, left it sla him, and his blude be crauit at thair hands. And as Martyr sayes, *Nihil est ad quod Dei verbum se non extendit, ac proinde censuræ ecclesiasticæ.* And yit in the mean tyme, it nather confidders nor twitches that quhilk the ciuill magistrat does, nor for that end. Vide supra in Mr Androes Letter, wrytten to the Kirks of Geneu and Tigurin.

Quest. 41. Can excommunication be vsed againt theiffis, murderers, vsurars, or nocht peyars of thair dettes; and if sa it may be, why ar nocht all the Bordour and Hieland theiffis curst; as als all the manswering merchants and occurrars amangs the borrowes?

Ans. It can verie weill; bot gif the magistrat do his dewtie, it neids nocht. And gif the Hiland and Bordour Kirks war planted, ther wald be les thift. Also, sic merchants ar curst indeid, and brybing Lords of Sessiou to.

Quest. 42. Is ther anie appellation fra the inferiour to the superior iudgment; and is nocht the sentence suspendit during the appellation?

Ans. Ther is appellatioun from the inferiour iudgment to the superiour vpon iust causses, ay and whill it com to the supream, quhilk is the Generall Assemblie, fra the quhilk ther is nan. And as to the sentence, gif the appellation be admitted, it is suspendit for iust and reasonable causses, gif nocht admitted, bot iustlie repellit, not.

Quest. 43. Sould nocht all procesis and Actes be extracted to parties hauand interest?

Ans. In foro poli this may be or nocht as the Judge fles best to be for the honour of God, weill of the Kirk, and saiffing of the persone from the danger of his sinne; and seing the ecclesiasticall iudgments is nocht aftricted alwayes to a wrytten proces for diuers reasones, they can nocht be bund to giff ane extract in wryt alwayes.

Quest. 44. Is summar excommunication lauchfull in anie cace, but admonitionnes and citationnes preceiding?

Ans. In sum ceases it is, sic as of Boduall, Spot, and the Papist Erles; and wantes nocht guid warrand of reasones and Scripture, with exemples of the primitiue Kirk.

Quest. 45. Hes anie vther nor the pastors of the Kirk vott in excommunication?

Ans. Doctors that interprettes the Word, and elders that watches over the maners, hes vott also. Whowbeit cheiflie that censur is deducit, directed, and execut be the pastors, the ordinar ministers of the Word of Welsdome, *λογου οφειλεις.*

Quest. 46. Hes ilk ecclesiasticall iudgment alik power to excommunicat?

Ans. Euerie ecclesiasticall iudgment weill constitut, hes powar to excommunicat within thair bounds; whowbeit, in respect of the weghtines of that censure, it is thought guid that the Sessiones proceid nocht without the adrys of thair Presbyterie.

Quest. 47. Is it lawfull till excommunicat sik Papists as professit neuer our religion?

Ans. A Papist resident within our bowelles, esteimed of communioun, and vnder schaddow therof, indangering the Kirk, may, by excommunication, be decouered and maid knawin for sic a an as he is.

Quest. 48. A woman being excommunicat, hauing a fathfull housband thereafter, sould he abstain from hir companie?

Ans. Excommunication cuttes nocht af the dewties of mariage nor nature, sa they be vfit but danger of the Kirk, offence of the godlie, and stay of the medicin applyed, quhilk is to moue the persone to be eschamit of thair detested esteat, and seik to be releivit therfra.

Quest. 49. Is it nocht reasonable, that befor anie letters of horning be granted be the Sessiou vpon the procesis of excommunication, that the partie sould be summoned to heir tham granted?

Ans. The ordour prescryvit heiranent in the Act of Parliament, is guid and reasonable. As to this summonding, it can serue for nan vther end but to mak the Seffioun iudge in the proces.

Quest. 50. Hes nocht a Christian King powar to annull an notorius iniust sentence of excommunication?

Ans. Na mair nor to excommunicat; or the Kirk hes till annull an notorius iniust sentence of horning or forfaultrie.

Quest. 51. May anie Counfall or Vniuersitie be excommunicat, for what cause, whom be, and maner therof?

Ans. Sum Counfall or Vniuersitie may be, viz. Wherof euerie member, or indiuiduum and persone, is sklanderus for sic crymes, as be the Word of God deserues excommunication. And this sould be done be thair ordinar iudgment ecclesiastic in maner sett down, conform to the Word of God.

Quest. 52. When the pastors does nocht thair dewtie, or when a iurisdiction vsurpes aboue an vther, or anie vther schisme fallies out, sould nocht a Christian King mend sic disorders?

Ans. A Christian King sould imploy his authoritie for mending of all disorders, as the pastors and doctors of the Kirk declares be Gods Word ar to be amendit ordinarlie; and extraordinarie be an extraordinar warrand. But na king nor prince sould tak vpon hand mending or reformation, but with the advys of the watchmen, and at the sight of the Siers, wha hes the gift and calling to tak vpe the iust cawses, conform to the Word of God.

Quest. 53. May fastes, for generall causes, be proclaimed be a Christian prince command?

Ans. Be the advys of the Watchmen, and at the sight of the Siers, wha hes the gift and calling to espy the iust causes of humiliatioun by the Word of God, they may.

Quest. 54. May onie ecclesiasticall iudgment compell a man to swear in suam turpitudinem?

Ans. A man sklanderit in causa turpi, gif witnesses can nocht be gottin, and weghtie presumptiones and motiues being confirming the suspitiones of the sklander, that sklander can nocht be remouit, the Kirk satisfieit, nor the persone purgit, but be the aithe of the Lord interponit, quhilk, be the Word of God, determines all douttes and controuerfies.

Quest. 55. Sould ther onie thing be intreated in the ecclesiasticall iudgment, preiudiciall to the ciuill iurisdiction or priuat mens rights; and may nocht the ciuill magistrat lauchfullie stay all sic proceedings?

Ans. Nane of tham sould preiudge another, bot bathe sould iudge as breither for ther mutuall helpe and confort, according to the diuersitie of the giftes and calling bestowit vpon tham be God, and sett down in his Word, wharby all mens lawfull rightes salbe helped, and nan haue occasioun to stay, bot bathe to fordar and advance vther mutuale.

FINIS.

Coming to Perth the last of Februar, we fand the minifters of the Northe conveined in sic number as was nocht wount to be sein at our Assemblies, and euerie ane graitter courteours nor vther. Sa that my eis saw a new fight, and eares hard new voces; viz. flockes of minifters going in and out at the kings palace, let at night and betymes in the morning. For S^r Patrik Murray, the diligent apostle of the northe, haid maid all the northland minifters acquaintance with the King, wha began then to luik big on the mater, and find fault

with the ministers of the Southe and the Poprie of Edinbruche; quhilk haid nocht handlit maters weill, and almost losit the King, etc. Greivit at the hart with this, we dischargit our commissioun from our Synod, and vfit our instructions bathe privatlie and publictly in sic sort, that, do what they could, wee delayit the haulding of anie Assemblie thrie dayes, till my speciall comihito and companioun in Chryft, wha also at that tyme was my bedfallow, was caried in to the King be S^r Patrik, and keipit from his bed weill twoll houres of the night. At quhilk houre coming in and lying down besyde me, he tuk twa or thrie houres sleipe, and thereafter finding me walking, begoud to tell me whow he haid bein send for to the King, and what lang conference haid bein betwix tham, mixed with thretning and flatterie. In end he was alterit in opinioun, "For I perceaue," said he, "the king will nocht feall to wrak himselff and the Kirk bathe, vnles that our maters be better loked vnto, and he yeildit vnto sa far as we may of conscience, yea suppose we lose sum thing rather nor all." I answerit, "I could fie na better resolutioun then we haid bein vpon in all streattes bygean, quhilk was to seik be prayer and cerfing and conference of the Word to ken our dewtie, and be about fathfullie to discharge it better and better, leaving the events and effect to God, whose the cause was. Bot as for yeilding and granting anie thing against that wherof we haid sufficient warrand in Gods Word, and possessioun with sic comfortable fruicts sa lang, for nather thretning, feir of danger nor flatterie be Gods grace I sould never; for in my iudgment at sic a tyme the passing from anie point, and it war never so small wald be a schaking ws louse and findrie, disarming of ws of the trust in the treuthe of our cause and vnitie, wharby we haid stronglie stand to that houre, and sa our disgrace and weakning, the aduersars encouragment and fardar hope, to the schamfull wrak of the cause of Chryft and his Kirk." Efter lang conference anent thir maters, we rease and past out to our meditationes in the Inche, and meiting againe, we that war wount wounderfullie to consent and aggrie in all things, began then first to differ in opinionones. "Weill," said he in end, "yie ar to be send for to, and peraduentour, when yie haue hard that I hard, yie will think as I think: for the King begoud with me in thir words,—'As I said to Mr James Meluill and yow in Edinbruche, when I tuk yow twa by and spak with yow last in my chamber, that I haid a speciall quarrell against yow twa, wha bathe was discreit and wyse men, and sic as I lipned in, etc.,'—therfor prepear yow for it." Yit we put af that fore noone also with grait refoning and delling bathe in privat with diuers brethring, and with a number togidder in a Yll of the Kirk; till at efter noone S^r Patrik

was send with a command, that all fould meit and resolue be reasoning and vottinȝ ather to hauld Assemblie or nocht. The question being proponit, Mr Piter Blakburn tuk the affirmatiue as being indeid of that opinion, and I gat the negatiue as being indeid of the contrar. We reasonit the mater at grait lainthe, till the graitteft part of the breithring thought it aneuche and inclyned to my part, desyring the mater to be voted; when my said commilito began a lang discourie, wharby he supplied the wants of the formar reasoning, be speitches in appeirance verie wyse and perswasive, quhilk, with the kings authoritie, careid a grait number from our fyde, sa that when it cam in vottinȝ, the number of the Northland ministers and Angus preuealed. Quhilk, when I perceavit sa to ga, with grait greiff of mynd, I withdrew myselff, reiding in that entrie a dangerus course of defectioun that followed. And efter a heauey regrat vnto God, and confideratioun of my awin weaknes, in respect specialie of him in whase vertew I confydit maist amang all the breithring present, (for Mr Andro was abient, being Rector of the Vniuersitie, the choise wharof fell iust at that tyme), and yit with a nights conference of the king. I saw him sa stranglie alterit, what could I promise to myselff?

Therior, efter the breithring of our Commiffioun haid maid honest and plane protestatioun of thair disassent from all that form of proceeding from that pretendit Assemblie, and all that fould be done therin, to keipe thameselues clein and frie therof, vnderstanding that diuers war direct from the King of my frinds and weilwillars to deall with me, and bring me to his Maieftie, I quyetlie withdrew myselff from the town. And this mikle in generall as I know concerning that Assemblie. Now for the particulars.

We haid thrie or four meittings and conferences with certean Lords appointed be the King befor that Conuentioun was named a Generall Assemblie, wherin thir Articles following war towcted, and answers sett down vnto, quhilk, as I hard, haid the approbatioun of the Assemblie thereafter :—

Certean Articles proponit be his Maieftie at Perth 2 and 3 of Merch 1596, and answerit in Conference be certean breithring conuenit there.

Art. I. That it be nocht thought vnlawfull, nather to the Prince nor till anie of the pastors, at anie tyme heirefter to moue douttes, reasone, or craue reformatioun in anie point of the external polencie, discipline, and government of the Kirk, that ar nocht essentiall concerning saluatioun, or is nocht answerit affirmatiue or negatiue be anie expres part of Scripture, prouyding it be done decenter in the right tyme and place, and animo ædificandi non tentandi.

An. The breither conueined giues thair advys in the first Article,—that it is nocht expedient to

mak a law or act twitching this, least a durre sould be opened to curious and turbulent sprites. Vtherwayes they think it lawfull to the King, be himselff, or his Commiſſionars, to propon in a Generall Asſembly whatſomeuer point be deſyres to be reſoluit of, or to be reſormit in ſpecie externi ordinis, ſeing ſubſtantia externæ adminiſtrationis eccleſiaſticae is pleniffime tradita in ſacris literis : And as the Generall Asſembly may accept of this from the King, ſa may the Generall Asſembly do anent anie thing that is done be his Hienes in anie convention, meitting or Asſembly convenit be him heirefter.

Ar. 2. Seing that the ciuill and politic government of the countrie belangs onlie to the kings office and Counſallars, and is in na way pertinent to the ſpirituall miniſterie of the Word, That na miniſter heirefter ſall mell with anie mater of eſteat in the pulpit, or with anie of his Maieſties lawes, ſtatutes, and ordinances ; bot gif anie of the miniſterie think tham hurtfull to religiouſ or contrar to the Word, they ſall privatly complean thereon to the king and his counſall.

An. The aduys to the 2d article is, That lawes alreadie maid, hurtfull to religiouſ or preiudiciall to the libertie of the Word, be declarit to be expyrit, as the ſam ſalbe particularlye condifendit vpon ; and na law be heirefter maid twitching religiouſ, without the advys and conſent of the Kirk, wha ar declarit to be the thrid eſteat of the countrey ; and that na Act whatſomeuer be maid contrare to the Word, the preaching wharof the miniſters hes concredit to tham. Whilk, gif it ſall fall out, as God forbid, they think that euerie paſtor, be the advys of his Preſbyterie, Synodall, or Generall Asſembly, ſould firſt complean, and ſeik remeadie of the ſam ; quhilk remeadie noch being gottin, they ſould direct the force of the Word againſt the ſam, with all libertie. And, as concerning maters of eſteat, the breithring deſyres the explaining of this point of the article.

Ar. 3. That it ſall noch be lawfull to paſtors to name anie particular menes names in the pulpit, or ſa vnielie to deſcryve them, as may be ſequivalent with their naming, except vpon the notorietie of a cryme ; quhilk notorietie may onlie be deſynit be the gilty being fugitive for the cryme, or ſylit be an afflyſe, or excommunicat for the ſam.

An. Na manes name ſould be expreſſit to his rebuk in pulpit, bot whar the fault is notorius publick ; yit they eſteim notorietie mon be deſynit vtherwayes then by being fugitive, ſylit be afflyſes, or excommunicat. For contumacie efter citation, publick commiſſion of murder, adulterie, or ſicyk, as was Bodualls coming to the Abbey, the murder of Dunibirfall, and manie vther of that ſort, makes notorietie ; as alſo when the fact is ſa evident, that the notorietie therof may be maid out befor the Judge Ordinar. As to the vine deſcription ſequivalent to the naming, it is hard to ſett a law therto, ſeing a gilty perſone will apply to himſelff, whowbeit the preachour never thought on him.

Ar. 4. That euerie miniſter, in his particular application, ſall haue onlie reſpect to the ædification of his awin flock and preſent auditour, without expatiating vpon vther diſcourſes na wayes pertinent to the congregationnes.

An. Na paſtour ſould vſe application wharin he hes noch reſpect to the ædification of his awin flock and preſent auditor.

Ar. 5. That euerie Preſbyterie ſalbe comandit to tak diligent account of euerie paſtors doctrine, that he keipe himſelff within the bounds of theſe premiſſes.

An. It is the dewtie of euerie Preſbyterie to tak account of euerie paſtors doctrine, that he keipe himſelff within the bounds of the Word of God.

Ar. 6. That ſummar excommunication be vtterlye diſchargit as inept, and that thrie citationes at leaſt, of aught dayes intervall betwin ilk ane of tham, preceid the ſentence.

An. In the Generall Assemblée houldin at Montros, it was ordeemit that euerie Presbyterie shold seik out the warrands of summar excommunication pro et contra, and produce the sam, to be considerit in the next Generall Assemblée, that decisioun might be taken therein according to the Word of God. And seing the Commisionars from Presbyteries at this present hes nocht brought with tham the said reasones, it is best to leane this mater to the ordinar Generall Assemblée. In the mean tyme, the Act of Montrose to be keipit.

Ar. 7. That na Presbyterie or Synodall vse thair censures vpon nan bot tham that ar resident within the bounds committed to thair charge, vtherwayes the decret and sentence to be null.

An. The Generall Assemblée hes apointed euerie offender to be censurit in the place whar he offendes, quhilk they can nocht ga by, nisi in causa communi.

Ar. 8. That all summons contain a speciall cause and cryme, and nan to be super inquirendis, quod est mere tyrannicum.

An. Fiat.

Ar. 9. That na meittings and conventionnes be among the pastors, but his Maiesties knowlage and consent, excepting alwayes thair ordinarie Sessiones, Presbyteries, and Synodes.

An. This article is againt the meitting of pastors necessar, as visitatioun of Kirks, admissioun of Ministers, concurrence of breithring in maist lawfull earends, as in taking vpe seaddes, resoluing of questionnes, and sic lyk. Therfor, befyde thair Sessiones, Presbyteries, and Synods, prouinciall and generall, the breithring thinks all meittings for discharge of thair office aught to be allowit.

Ar. 10. That in all principall Townes, ministers be nocht chofin without the consent of thair awin flock and his Maiestie; and this ordour to begin presentlie in the planting of Edinbruche.

An. This article is answerit be an Act of the Generall Assemblée, quhilk statutes that the principall Townes salbe planted with ministers be the aduys of the Generall Assemblée, at the quhilk his Hienes Commisionars ar and fuld be present.

Ar. 11. That all maters concerning the hail rest of his Maiesties articles fall rest on mellit withe, ether in pulpit or anie of thair Judicators, whill first all his Hienes vther questionnes be fullie decydit; and in speciall, that all maters importing sklander com nocht in befor tham in the mean tyme, wherin his Maiesties royall authoritie is hilie preiudgit; but onlie in causes that ar mere ecclesiasticall.

An. This article importes a discharge of manie pointes of our discipline, sa as it can nocht be presentlie answerit.

ENDS THE ARTICLES.

Ane vther particular was, the morn efter it was concludit and named an extraordinar Generall Assemblée, the King callit it in to his palice, and, in the grait hall therof ioynit it with his Conventioun of Estates, and ther began to reasone his questionnes; whar the Moderator and breithring, refusing to put anie of the pointes of the discipline of the Kirk in questioun and dout, the King wald neids haue reasoning, and maid grait prouocatioun therfor. Mr Thomas Buchannan, an of our Commisionars, maks answer, saying, "S^r, it is nocht that we distrust our cause, or that we want reasone to resolue anie that douttes of our maters, sa that they cam in a lowing and weilwilling ma-

ner to inquyre; but we perceave the purpose is bot to canves and towt our maters heir a whyll, that thereafter men of lytle skill and les conscience may decern into tham as they pleis." And sa, efter diuers pertinent protestationnes, he enterit, in his maner, verie scharplie, solidlie, and oft tymes farcastliclie, he gaiff tham reasoning ther filles, and trewlie played a stout, honest, and fathfull part that day.

And last a grait and large commissioun was giffen for conversioun and re-ceaving again in the bosome of the Kirk, the Erle of Hountlie with his complices, the diligence therof to be reported to the nixt Generall Assemblie, apointed to be hauldin at Dondie in the monethe of May following; and all vther maters remitted thervnto.

But in the meantyme this Assemblie, and consequentlie all that flowed therfra, or followed thervpon, was esteimed, of the best and most godlie, to be null in the selff, and of na force or effect, for manifold reasones.

1. Firft, Because it was convocat vnlawfullie, that is, against the lawes of the countrey ordeaning the Generall Assemblies to be apointed be thamselues, with advys of the King or his Commiffionars. Bot sa it is that this was convocat be the King against the advys of the Kirk, to preiudge the ordinar apointed Generall Assemblie in St Andros.

2. Because it was nocht till edifie, bot to demolishe the discipline establisshed, as was evident be the printed questionnes, casting in dout the haill discipline, therby at least to gean sum advantage against the sam.

3. Because it was nocht fenfit nor sanctified be the word of God and prayer, conceavit and done be the mouthe of the last Moderator, Mr Robert Pont, according to the ordour observit in all Generall Assemblies sen the first beginning.

4. Because ther was na Moderator chofine but an, subornde be court, Mr David Lindsay, intrusit himselff, wherof proceidit confusioun and vnaccustommed immoderat behaviour.

5. Because the ordinar scrybe being sen the last assemblie departed this lyff,* ther was na scrybe chofine, sworn, or admitted.

6. Because almaiht the halff of the Commiffionars from Presbyteries according to thair commissiounnes disassentit therfra, and protested against it.

7. Because it was efter four dayes deley be flatterie and boft of Court, be a

* This was Mr James Riche, a godlie, lerned, fathfull, guid, honest man, with whom the honestie and vprightnes of our assemblies is lyk to end; whose deathe that yeir, and Mr Andro Moncreiffa, minister at Carell, a godlie, fathfull, and vpright brother, war ominose to the Kirk of Scotland.

few vottes ma, fkarflie at laft throwin out, and named ane extraordinar affem-
blie, as it was indeid.

8. Becauſe when it was fett down for ane affemblie, ther was nather hallie,
graue, nor ordourlie proceeding therin.

9. Becauſe ther was na cleir proponing of maters, bot convoyit and drefsit
for the purpoſe.

10. Ther was na article graulie reaſonit therin, nor na wayes reaſonit.

11. Ther was nan votted.

12. Ther was nan concludit. Ther was indeid named a certean breithring
of euerie province to heir his Maieſties Articles, and giff thair advys to the
Affemblie; the quhilk being hard in opin and full meitting, was weill lyked of
and approvin.

13. Bot the ſam thereafter was vpon poſt haft altered, eiked and peared, and
maiſt confusedlie parbruilyied. And nochtwithſtanding of the diſaſſenting and
proteſting of diuers breithring againſt the ſaming, yit without reaſoning or
votting, was be the mouthe and pen of an vnchoſin moderator and clark, con-
cludit and put out in wryt.

And ſa it was of the grait mercie of God that na mair ill was done there;
and that the ill was done, was done in ſic a fort as it may for thir manifald
nullities be iuſtly eſtimat as vndone.

1597.—The 27 of Aprill, an. 1597, Mr Robert Pont, Moderator of the laſt law-
full Generall Affemblie, cam to St Andros of purpoſe to keipe the dyat apointed
for the Generall Affemblie; bot finding nan convenit ther bot the province of
Fyff, cam to the New Collage Scholl, the place apointed for the ſaid affemblie,
and ther, efter incalling of the nam of God, and humble confeſſioun of ſine,
that haid procured that brak and deſolatioun, crawit mercie, and fenſit the
affemblie ther ordourlie in the name of God, taking notes and documents of
proteſtatioun for the libertie of the Kirk.

But alas! even then that libertie began to be almoſt loſt. For thereafter,
to vtter it in a word, whar Chryſt bydit befor, the Court began then to govern
all; whar pretching befor preualit, then polecie tuk the place; and finalie,
whar deuotioun and halie behauour honor'd the miniſter, then began pranking
at the chare, and pratling in the ear of the Prince, to mak the miniſter to
think himſelff a man of eſtimatioun.

And heir annes to mark the difference betwix the Affemblies Generall follow-
ing, and theſe that paſt befor. 1. Chryſt, be his ſpirituall office bearers con-

Difference betwix the
Kirks Generall As-
semblies, and the
Kings.

vocat, and apointed tymes and places befor ; now the King, bearing na spirituall charge in the Kirk, vsurpes that allanerlie. 2. Chryst profeidit be his Word and Sprit, directing the Moderator and breithring ; now the King, his lawes and polecie of esteat directes, I will nocht say controlles, Moderator and breithring. 3. Maters war proponit simplie, and the breithring send to seik light therin out of the Word of God, be reasoning, conference, meditatioun, prayer. Now, plattes and courses ar wyllie leyit befor, moyenes and meanes ar apointed to bring tham about ; all is deuyfit and advyfit in the Kings Cabinet, according therto is the proceeding. Tent is weill tean in publict, in privat, what may fordar, what may hinder the sam, ther is mater to win credit at Court. He is the Kings man, an honest man, a guid peaceable minister, that goes that way ; and they are seditius, troublesome, cappit, factius against the King, as meines or reasones in the contrar. 4. In reasoning, the Word was alleagit, the text fighted, the reasone weyit at grait lainthe and lafour, and according to the waicht therof, it bure the conclusioun away be a plean force of cleir treuthe ; the quhilk being ans fund out, he that helde the contrar, willinglie and pleasandlie yeildit, and all acquiescit. Now, the Word is ather as a thing knawin and comoun, past and posted ower ; or gif it com directlie and cleir against the leyd purpose, then the Kings man, that is quicest of ingyne, man deuyse a glose or distingo ; and gif it be infisted vpon, the King himself mon fall on him, and beare him down, and put him to silence with reasone, langage, and authoritie. 5. The veritie was vprightlie and indifferentlie foucht without respect of this syde or that, this purpose or that, quhilk maid men sattletlie, graulie, and quietlie to bring out thair reasones, and speak thair opinionones. Now, the purpose mon be respected and delt for with hat and contentioun, or they can nocht be thought frak aneuche in the cause. 6. The feir of God, the loue of Chryst, the cair of the Kirk, lerning in scripture, the powar of prething, the motioun and force of prayer, and the eis and preface of those in whom these giftes speciallie schyned, wrought amangs all, æstimation, reuerence, and guid ordour. Now, it is the persone, preface, purpose, fawour, and regard of the Prince that beares out and controlles all. 7. Giff anie had a gift and misfouir by vthers of lerning, vtterance, vprightnes, zeall, earnestnes in prayer, force in exhortatioun, it was spyed out, and speciallie employed be consent of all at these assemblies. Now, the plattes ar leyd whow nan fall haue place bot sic as serues for the purpose. 8. Giff an offensiu word or gesture haid fallen out in a brother, it was incontinent censured, and redressit. Now, gif a treuthe be vttered frilie and in zeall, it

is met with a squar ly, and he that is for the Kings cause, may vse what countenance, gesture, and langage he pleis. 9. And votting was wount to be vfit for na vther purpose bot to testefie an vniuersall consent and aggriment in a cleirit and found out veritie, sa that skarslie yie wald haue fund an non liquet, because that tyme and all meanes war granted and vfed for resolution. And now, reasoning is vfed but for the fasone, and na thing is sufferit to com in determining, bot that quhilk is sure to be born away be maniest vottes, and therfor the catalog of Commiffionars man be perused, to ken wha is with ws, and wha is against ws. 10. In end, the end of the assemblies of auld was, whow Chryfts kingdome might stand in halines and friedome. Now, it is whow kirk and relligioun may be framed to the polytic esteat of a frie monarchie, and to advance and promot the grandour of man, and supream absolute authoritie in all causses, and over all persones, alaweill ecclesiasticall as civil.

Sic an Assemblie then as this, first cam in, and was haldin at Dondie the . . day of May, 1597. In the quhilk the twa chieff purposes was, ane to relax from excommunicatioun the papist Erls, ane vther to gett the Articles, alleagit concludit in ane Generall Assemblie at Perth, declarit and ratified at that present assemblie, and as far furthe further as might be attained vnto. For preparatioun to the quhilk, the King perceaving the estats of the minifters of Edinbruche, and of Mr Daud Blak to be mikle meined, for purchaffing ther fauour and forderance to his purposes, he heires sic as trauelit in thair cause, and makes his awin men of the ministerie till obtain sa mikle at his hand as to bring the minifters of Edinbruche to his conference; efter the quhilk, he grantes tham to be relaxit from the horn, and libertie to do thair effeares abroad as frie subiects, yea to come to Dondie to the Assemblie to knaw farder of his mynd. In lyk maner to Mr Blak licence from his warde to com to Dondie.

Also ther was a grait plat leyd, and mikle ado vfit, (plewing alwayes with our hiffers,) whow to gett a Moderator meit for the purpose. For this effect, Mr Thomas Buchannan was woun be the grant of a verie weill lyked fute for the guid Lord Lindfayes relaxing and restitution, wha haid at tutorie, in a maner, Mr Robert Rolloc, Principall of the Collage of Edinbruche, a guid, godlie, lernit man, bot fellon simple and pusillanimie, and sa as he was easelie caried with counfall, sa efter the assemblie was lawfullie fensed be the doctrine of the last Moderatour lawfull, viz. Mr Robert Pont, and a clark chofine, viz. Mr Thomas Nicolfone, it was drifted and weired be the Kings command till the coming of the said Mr Robert Rolloc, nocht being present at the first; and then be the foreprouydit sure course of maniest vottes moyennit be manie.

and grait perfuafiones and motiues vfit with the breithring bathe in publict and privat, the faid Mr Robert was declarit Moderator; whom, when the King and his men haid drefsit for thair purpoffes, the Affemblie is keipit frequentlie, imperatore prefidente, with grait congratulatioun.

With this all men of anie mark or valour was practifed be Sr Patrik, and fic as war alreadie woun, and brought to be acquented, and to confer with his Maieftie. This was the exerceife morning and euening diuerfe dayes. On a night at evin, I fitting at my fupper, Sr Patrik fends for me to confer with him in the kirk yeard. I, raifing from fupper, cam to him. The mater was anent my vncle Mr Andro, whom the King could nocht abyde. I wald do weill to counfall him to return ham, or the King wald difcharge him. I answerit it wald be bot in vean to me fa to do, for he wald nocht tak that counfall; and gif the King wald vfe his authoritie, he wald fuffer patientlie, bot I was certean that deathe wald nocht caufe him do againft his confcience. "Surlie," fayes he, "I fear he fuffer the dint of the Kings wrathe." "And trewlie," faid I, "I am nocht fearit bot he will byd all." Returning to my vncle, whar I left him at fupper, I tauld him, whafe answer I neid nocht to wrait.

Vpon the morn befor Affemblie tyme, I was commandit to com to the King, and Mr Andro withe me, wha, entering in his Cabbinet, began to dell verie fearlie with my vncle; bot therefter entering to twitch maters, Mr Andro brak out with his wounted humor of fredome and zeall, and ther they hecled on till all the hous and clos bathe hard, mikle of a large houre. In end the King takes vpe and dimiffes him fauourable.

The things that war done at that Affemblie I can nocht exactlie recount. Ther was, at the chofing of the Clark, an ordonance, that at the penning of euerie Act ther fould be certean brether with the Clark, wharof I was an, and Mr James Nicolfone an vther; bot whill as I cam till attend, they war commandit to com to the King with the Minutes, and fa I gat nocht acces againe. Also it was ordenit that all fould be read in publict befor the diffoluing of the Affemblie, bot nocht keipit.

The Articles proponit at St. Jhonftoun, and answerit, war hard again at this Affemblie. It was fchawin and verifiet to the Affemblie, whow they haid paff, bot litle mendit ther; whowbeit a guid number of guid honest breithring did honeftlie ther part as they might.

The Lords excommunicat war be a worfchipfull commiffioun ordeanit to be relaxit, and that be a few vottes ma, efter fic reasoning, as when a fpeciall frind asked me, coming out of the Affemblie the Sefsioun befor, to fchaw him

my iudgment in effect becaufe it dependit on his credit, wither I thought they wald be ordeanit to be abfoluit at that tyme, I tauld him, as I thought, that in my iudgment they wald gett na abfolutioun at that Affembly nor the nixt, till they kythed better fruits of repentance. Bot by votting and dealling the Kings will was wrought.

The minifters of Edinbruches mater and Mr Blak, I refer to thamefelf.

Mr Jhone Lindfay, Secretar, intendit an accusatioun againft Mr Robert Wallace, minifter of St Andros, befor his prefbyterie, wha was ther challengit alfo, bot all thefe ar leiving, and can declar thair awin cauffes better nor I.

In end was deuyfit a certean Commiffionars, to haue powar from the Affembly to conveyin with the King at what tyme and place his Maieftie fould requyre, to keipe concord betwix the Kirk and King, and to intreat of all maters that might ferue or apartein to that effect. The quhilk, as experience hes provin fen fyne, hes deuoluit and transferit the haill powar of the Generall Affembly in the hands of the King and his ecclefiaftic counfall thefe Commiffionars; for bathe in Generall Affemblies and without they rewill all.

In the monethe of Junie, immediatlie efter his retourn from the Affembly, the King enters in practife with his Commiffionars conveyit at Falkland, and calling the prefbyterie of St Andros, reducit a fentence of deponitioun pronuncit againft Mr Jhone Rutherford from his minifterie of Kinnouchar be the faid prefbyterie, and approvin be the Synod of Fyff. The quhilk, nocht-withftanding, I am certean was ratefied in the heavines, for he never did guid in the minifterie fen fyne.* The faid Mr Jhone purchaffit his court be calumnies and dilationnes of Mr David Blak and his minifterie.

And within a fourtein dayes thereafter the King commandit Mr Jhone Lindfay to com to St Andros, (as the faid Mr Jhone allegit,) and intend the profeutioun of his actioun againft Mr Robert Wallace befor him and his Commiffionars, takand it out of the hands of the Prefbyterie.

Mr Robert was to teatche vpon the morn efter the Kings coming, accord- ing to the cours of his office in the minifterie of St Andros. The king coming to his doctrin, heires him till he cam to applicatioun, at the quhilk he interrupted him and fpak againft him publictly. For the quhilk, all vthers being fylent, Mr Andro Meluill rebukit the King maift fcharplie, thretning him with feirfull iudgments gif he repented nocht, and thofe Commiffioners of the Kirk, and his particular minifters alfo, for nocht difcharging a fathfull and maift neces-

* And now hes renunced the minifterie and taken him to be a mediciner.

far dewtie to him in that respect. Thus God affifted his fervant wonderfullie, nochtwithftanding he knew that the cheiff purpofe of thair coming was againft him. For his caufe they intendit a vifitacioun and reformatioun of the Vniuerfitie, they fought out all they could gett or find againft him :^{*} I faw befor the King lying, and thereafter haid in my hand, a quare of peiper of calumnies in fear wrait giffen vpe to the King. They called him diuerfe tymes, they leyd diuers things to his charge, they hard all his mislykers, euill willars, and fic as haid anie compliments againft him ; bot God was fa withe him, with fic courage, vtterance and powar of his image, that they could do na thing to him in end, but mak a new choſe of the Rector of the Vniuerſitie. At the quhilk, according to the cuſtome, he willinglie dimitted his office, wherof he wald haue gladlie bein quyt for manie cauſſes, namlie for that it importethe a mixture of the ciuill magiftracie with the miniſterie eccleſiaſtic, war nocht from yeir to yeir the hail Vniuerſitie haid burdenit him therwithe. And yit they fearit ſa the publick opinioun, that they gaiff him ane office als honourable and ~~mair~~ ſetting and aggreiable to him in all reſpects, to wit, to be Dean of the Facultie of Theologie, the quhilk indeid they could nocht giff by him to nan vther bearing euer the ſam in effect, without compear or matche for his incomparable lerning ; and yit of that quhilk they behoued to do of neceſſitie, they wald moyen thanks bathe at his hands and the comoun æſtimatioun.

As they wald haue thanks in this, ſa wald they in the mater of the miniſterie of Edinbruche, for whom they ſufferit tham to be ſuted and intreated that they ſould be enterit againe euerie an in ther awin roumes, and that to thair ſeuerall flocks with a new ſtampe of impoſitioun of hands. Bot all this was to the wrak of the thrid, viz. the miniſterie of St Andros ; that that being done, the reſt might be the eaſier prey as occaſioun ſerued thereafter. And ſa Mr Robert Wallace was proceidit againft and remouit from St Andros be ſum form of kinglie commiſſionar proceiding and proces. Bot Mr David Blak was neuer annes called, and yit of mere kinglie powar it behouit him to be debarrit St Andros and tak him to an vpeland roun, or then want all roun in his natiue countrey ; and with poſt diligence ſummarlie Mr George Gladſteanes placed in his roun.

To receaue Mr Robert Bruce, miniſter of Edinbruche, and giff him impoſi-

^{*} Ther was a number of ſtrangers, Polonians, Dences, Belgians, and Frenchmen, ſchollars, wha at the ſame of Mr Andros lerning cam to the Vniuerſitie of St Andros that yeir, and war reſident within the ſam, quhilk crabit the King mikle, and reſtranit his purpoſe againft him. This is remarkable for Gods providence.

tioun of handes, war apointed be his Maieftie and Commiffionars, Mr Thomas Buchannan and Mr James Nicolfone, wha apprehendit sic a feare of leying on of the handes of the peiple vpon tham,* that it ftak to thair stomak all that yeir efter hend; and was the occafion of a verie fatchius antipathie and contraditioun betwix the Minifters of Edinbruche and the Commiffionars, whom gif the King haid nocht ftoutlie with might and mean affifted, the faid Commiffionars haid gottin lytle thank, and all thair awin trauell at the nixt Generall Affemblic. And as it was, they fpak na thing les thamfelues, bot that they haid gottin peyment for thair trauell of that coyne and streak.

About the fam verie tyme that the King interrupted Mr Robert Wallace, and vndid the minifterie of St Andros, ther was an erthquak quhilk maid all the north parts of Scotland to trimble from St Jhonftoun throw Athall, Bredalban and all thefe hie lands to Ros, and therin and Kinteall, quhilk was fchawin me for certean be fum of our Merchantes wha war in Ros and Crommartie firthe for the tyme; and as the countrey peiple ther reported it to myfelf, being directed that fam yeir in the monethe of October be the King and Generall Affemblic, to the vifitacioun of the Northe.

This maid sic as haid red the ftorie of the King of Iuda, Vzzias, to remember, whow that when he at a folemne feaft vfurped the Preiftlie office, and went in to the Temple to offer incenfe on the Golden Altar, the Lord fent a mightie erthquak quhilk reafed the halff of the montean Eroge, fituat on the fouth and weft of Jerufalem, and caried it four ftades, that is, halff a myll, toward the Eft, and lighted on the fyde of the Mont of Offence, condemnit the hie way, and fpilt all the Kings Gardings. Therwith alfo the temple reaued, and a beam of the fune coming throw ftak the King in the face wharby he becam leproufe, and fa be the preifts was caft out of the temple, yea of his kingdome, and finalie died of melancholie and greiff, as wryttes Jofephus, lib. 9. Antiq. Jud. cap. 11. Wharof alfo by the ftorie of the kings, Amos and Zacharie the prophetes mentionnes. Anent the quhilk this dix-huitaine was maid:—

Vziah king contented nocht to bruke
The ciuill fword of Judas gouernment;
Bot priefflie office prouddie vndertake
Till offer incenfe at the altar bent.

* The peiple of Edinbruche was almoft in an uproar that day, at leaft the Commiffionars wr effrayit of it.

God schuk the Erd, and holie temple rent,
 And maid a montan skipe out of his place;
 (Of feirfull wrath a' fect maift eident)
 Whilk kingleie gets and gardings did disgrace.

The King him self with Leprosie in face,
 Was strucken sa for schamles sacrilage,
 That he was for't, with manie loud alace!
 To quyt his crown, and die in hermitage.

King James the Saxt, this yeir thow fast aspyr's,
 Ou're Chryft, his Kirk, to compas thy desyr's.
 O wey this weill, and heire exemple tak,
 Left Chryft, wha this yeir schuk thy northwaft parts,
 And withe eclipsed Sun amaf'de the harts,
 For kings to com thie iust exemple mak.

A heavie fact for all the hartes of the godlie and honest, and maift detest-able, traterus and crewall in respect of the deuysars and committars, fell furthe vpon this alteratioun of the ministerie of St Andros. For the forementioned malitius, craftie misfrewlars of the citie, seing now the auband of that minif-terie remouit, and all sic as lyked of the best ministers to be mislyked at Court, and that they haid gottin a ministerie that wald go throuch with thair fac-tioun, they steir vpe and incitats four deboshit young limmers, and wattes that maift notable man amangs all the merchants of St Andros, and for godlines and vertew nocht inferior to manie in the land, James Smithe, as he was coming ham at night from the coast syde, and crewallie demeanes and murdares him. The guid honest man was maift innocent of anie cryme or wrang done to anie, as we schew befor, (whowbeit perfonas led with the sprit of that murdarar and liar from the begining, nocht contented to haue murderit his body, preffes yit to murdar his guid fame, bot in vean, amangs the childring of godlines and treuthe,) and thinking it was bot gear they fought, was resolu-it to haue bought pace with large soumes; and for aggriment theranent the King himself haid apointed the day following to be keipit be frinds and a com-missionar directed from him expresse for that effect, and thus vnder tryft was cut of. Ther was never a cais that befell a man that woundit my hart sa sare; and cast me in sa terrible a tentatioun of doutting of the prouidence of God, seing sa guid a man left in the hands of sa vyll lowns. I knew the innocence and gudnes of the man sa weill, the vylnes of his maift wicked enemies, and the veritie of his cause. I was even drounde, a certean dayes, even almaift in

a deadlie and fencles dispear, till my deir father of mercie and God of all consolatioun haid pitie on me, and brought me in the light of his sanctuarie, and maid me better to knaw and beleive therby, that ther was a hell prepared for the wicked, and a heavine for the godlie heirefter; and all the rest of the poincts of that maist deipe and comfortable doctrine of his prouidence.

I haid a grait cear of that mans esteat for the onlie reasone befor schawin; and seing that alteratioun coming on, I often said to him, that he haid a thing graittie for his confort, that the cause of Chryst and his Kirk in Scotland was sa ioyned with his, that sa lang as the an went weill, I sould warrand the vther, bot when the an alterit I fearit the vther. And often hes he answerit me, that was over grait honour for sic a vyll worme; and that maist gladlie wald he tak his part in the hardest fort as in the best. At the tyme of that alteratioun I was mikle and verie instantlie vrget be the King to mak the sermont at the receaving of Mr George. Fallon leathe was I, and soar was it against my hart for manie weghtie reasones, bot seing tha guid honest men was at ane extream point of wrak, hauing ane interlocutor of the Seffioun past against tham of ten thousand mark, quhilk tendit to thair vtter hearschipe, I indented with the King for the staving of that decreit, and composing of that mater, (wherin I haid sa lang trauelit with his Maiestie,) I wald condiscend to do that quhilk vtherwayes my hart could nocht suffer me to do: For I thought ther could be na ill don in teatching the Word trewlie; and I thank God therein I satiffed my conscience, bot the doing of it, at that tyme, and by sic a compactioun, was a grait huik in my hart, and wrought fear remorse at the newes of his deathe. Bot as the cerfear of harts and reanes knawes the overthrow of that ministerie of St Andros was a heauie overthrow to the ioy and pleasure of my faull, sa far was I from art, part, read, counsell, consenting therto, or allowing therof. And wheras I tuk grait peanes thereafter in placeing of Mr Blak at Mr George kirk, I did it because I kend the fathfull, honest, brothers danger; for the King and Commiffionars bathe war carles of him, and defyrit nocht better nor to cast him lous on his awin default (as they wald alleage), that throw necessitie he might be compelled till abandone the countrey.

James Smithe was my deir frind whill he leivit, and from whom I parted in my awin hous about twa houres befor his slauchter, with als grait sweitnes and ioy of hart, arriffin of a heavinlie conference, whilk haid stowin twa houres from ws or we was awar, as euer I haid in this warld; during the quhilk me thought that he and I bathe was caried from the erthe and delyting our faulles in that lyff and glorie purchaffed be the deathe of the Mediator and

Saujour Jefus Chryft; till Mr George Mernse, bailye of St Andros for the tyme, a guid fimple man, and his frind, cam and tuk him out of my maift hartlie embracing, fear againft my will, for I was determind to keipe him with me that night, and go with him to St Andros on the morn for keiping of that tryft of agriment apointed be the King.

Gif the reidar be holelie affectionat in trew and godlie frindschipe, he will nocht lothe of the poetick paffioun quhilk pleafit and eafit me for the tyme; and therfor for my frinds fak I can nocht fuffer to pearifhe, whowbeit bot a dwabbling countrey ryme, meittar to be fwipped away with the moufe wobbes, nor byd as a picture in the palace of Apollo.

A dulfull Lamentation for Sin, quhilk hes procurit the thraldome of the Kirk, and crewall murdar of James Smithe, Merchant and Citiciner of Sanct Andros. Sept. 1597.

(With the toone of "Alas, I die," etc.)

Alas! the tyme, that euer I did offend
 Against thy hie and dreidfull magestie;
 Alas! the yeirs and feafons I haue spend
 In erdlie tours and warldlie vanitie;
 Alas! the mounths, alas! the wkes and dayes,
 That I confum'd in foolifhe sports and playes.
 Alas! alas! for verie greiff and paine;
 Alas! for fin, alas! for fin againe.

This pretius los, quhilk I fa feare lament
 Withe murnfull mean, is of the tyme of Grace,
 When God fa lang his Gospell till wa lent,
 Till offer lyf with euerlafting peace
 For all repentand, fathfull, halie annes:
 This wounds my hart, my flaishe, my blud, and beans.
 Alas! alas! etc.

I may lament with manie loud alace!
 I may regrat with manie reuthfull reare,
 The lichtleing of the fauour and the grace
 Of thie, my God, alas! with fiches feare:
 Where grace is gean, what refts but mortall greiff,
 With dulfull deathe, and wa without releiff.
 Alas! alas! etc.

And yit, the graitest mater of my greiff
 Is nocht this beanie faull with pean repleit,
 Bot that my finnes hes wrought sa grait mischeiff
 To crabe my heavinlie father, deir and sweit;
 And moue him nocht to speare his erthlie glore,
 His deirest Kirk quhilk did this Land decore.
 Alas! alas! etc.

For whare the scepter of thy Chryft did gyde,
 And gouern be his Word and Halie Ghaite,
 It is contemn'd, alas! and set asyde,
 And fantasies of flaishe for it is plaste:
 Sa fin gets not his iust and frie rebuik,
 The godlie grones, the wicked prouddie luik.
 Alas! alas! etc.

The standart of thy treuthe is troden down,
 And lies, and falschod hes the vpperhand;
 Restor'd again ar Trator, thiff and loun,
 And honest men ar mardrit in the Land:
 Whar Chryft did gyd, now Court does gouern all.
 O wratched cease! O miserie and thrall!
 Alas! alas! etc.

But na thing mair effrayes and terrifies,
 Then the renewing of that Couenand:
 At grait Assemblie, Synods, Presbyteries,
 And all our Kirks, bathe vp and down this land,
 Whare monie woued, and promisd till amend;
 Bot vthers hiche in rank did vilipend.
 Alas! alas! etc.

The purpose therof was to purge the land
 From filthie sin, that God therin might dwell:
 Bot Sathans sleaues wald na wayes vnderstand
 That guid intent, nor yit the purpose tholl:
 And sa this tow hes put vpon our rok,
 And brought our fredom vnder boundage yok.
 Alas! alas! etc.

And ever alas ! for schain and weill-awa,
 Even we our selfs, wha promif'de all the best,
 Be feir and flatterie caried clein awa,
 Permits thy spreit in us to be represt.
 Yea, sum in hart, are led a contrar course,
 Of all this wa, the fontean and the fourse.
 Alas ! alas ! etc.

Se, by that heape of hynous finnes before,
 Whilk cry'd a vengeance to the heavinnes hie,
 We haue incens'te the mightie King of glore,
 Be brak of promise, and withe perimrie :
 Till ather quyt his justice and his right,
 Or then to cast us clein out of his fight.
 Alas ! alas ! etc.

And sen the frie rebuk of sin is gean,
 And of our censures the seueritie :
 The Papists, Atheist, mockars euerilk an,
 And beaftlie flanes to sensuality,
 At fredome now they vant and work their will,
 Reuyling God, his word, and servants still.
 Alas ! alas ! etc.

FINIS.

J. S.

A crewall deid that heirypon ensfewed,
 With woundit hart I wofullie record,
 That all the giltie greiwslie may rew'd,
 Haft for to render recompence, O Lord ;
 I mein the murder of that meakles man,
 Amang tham all St Andros did belang.
 Alas ! alas ! etc.

2 N.

Guid James Smithe, thy fathe and feir of God,
 Thyn honestie in lyff and conuersation,
 Thy vertues rare disseminat abroad,
 And weill bekend throw manie Christ'an nation ;
 Thy gentleness and trew humilitie,
 Thyn vpriht meining and fidelitie.
 Alas ! alas ! etc.

Thy courtesie, thy falsenes fear and fyne,
 Thy dealling iust and square can naine concell,
 Thy kyndnes, frindschipe, and thy spreit devyne,
 In lyking polecie and comoun-well :
 Thy loue of right, and hatred of all wrang,
 Excelling all thy citicines amang.
 Alas ! alas ! etc.

Bot specialie, thy lyking of Gods word,
 And interteining of his seruants trew,
 Maid Satans slaues to tak the blodis sword,
 And strik the strakes, quhilk they fall euer rew.
 They did pretend a forgett cause of fead,
 Bot verelie thy vertew was thy dead.
 Alas ! alas ! etc.

For certeanlie thou was an innocent ;
 To God and man approued weill be tyme ;
 Altho malicius greidie men war bent
 On thee, maist fallie, for to lay a cryme,
 Thair consciens ay the contrar did tham tell,
 As they ar yit convicted he tham sell.
 Alas ! alas ! etc.

For why the ground of stryff and deadlie fead ?
 It is from Sathan sen that first he fell,
 Whase sprit the wicked reprobate does lead,
 And makes tham first to hat the Lord him sell ;
 And synn abhorre sic as him loues and feirs,
 Whase sprit and lyff is contrarie to theirs.
 Alas ! alas ! etc.

Invy and malice, lang inueterat,
 Did bowden in the breift of craftie men,
 Withe Satans vennom haill intoxicat,
 As God at last will mak the warld to ken;
 Wha houndit furthe these ratches vnder aicht,
 On Lambe alan, haill four to fet their might.
 Alas ! alas ! etc.

And that at vnawares behind his bak,
 They interpry'd thair limmers crewaltie,
 Quhilk fouldart lyk they durst nocht vndertak;
 Sic was his manhead and actiuitie;
 When he was passing lyk a seekles lam,
 These crewall craftie wolfs vpon him cam.
 Alas ! alas ! etc.

Wa to yow, foolishe, filthie, feible fallows,
 Yie ar mad faggets to the fyre of hell,
 Lyk lowns and limmers, your carkathe for the gallows,
 Your curfed faull for Beelsebub him fell.
 As vagabounds, lyk Cain, to be kend,
 Till that yie mak a maist vnhappy end,
 Alas ! alas ! etc.

Fy ! on the limmer Lindsay, by the leane,
 Thow might haue clam'd sam kiarred by thy name,
 Bot making this to slanes a filthie slane,
 Thou'rt blotted out with euerlasting scham.
 Ah ! slane to Satan, and to slaneishe beafts:
 Ah ! slasheer tyk, whom all the land detests.
 Alas ! alas ! etc.

Yie venturars beueall his Tragedie,
 Yie kend him euer godlie, guid and wyse.
 Yie mariners and tradars be the sle,
 Amang your merchants he haid en'r the pryfe,
 All honest men, all burgesies of towns,
 Will mein his ceafe, vales they be bot lowns.
 Alas ! alas ! etc.

But maist of all the honest pure will mis
 His merchandise with mercie euer mixt,
 He gat a thousands benefone and blis;
 They wanted nocht wha kep't their tym affirt.
 Yea manie an, he quat full liberallie,
 That was by hasard put to powertie.
 Alas ! alas ! etc.

O Kirk and King whow gratie ar yie wrang'de !
 Alas ! for losing of sa rare a man.
 Gif bounders of sic knaues war teen and hang'de,
 War in compear a wildguss for a wran :
 A better subiect, nor a better sone,
 Haid nocht the King nor Kirk this land within.
 Alas ! alas ! etc.

Then if yow will eschew the vengeance grait,
 Of seakles blud that ower this land does hing,
 Tak peen to purge ; set heir your harts delait ;
 Think this befeats a godlie kirk and king.
 For, gif that therin yie be negligent,
 I am sure to leat yie fall it seare repent.
 Alas ! alas ! etc.

And thou, O Fyff ! sa filthelie desy'de
 Withe fore thought fellons bludie crewaltie,
 I rather be a stranger far exy'de,
 Nor Erie, or Lord, or baron, into this :
 Vnles thou kythe thir murders to detest,
 That in thy Waft, this vther in thya East.
 Alas ! alas ! etc.

I red this, therfor, dull for Dunnibirfall,
 And for St Androse now, to fobbe full fear,
 Or thou fall feill thy iudgment, scharpe as thirfall,
 Vpon thy bak, and in thy buttocks bear :
 For why whar seakles bluid sa fast cryes out,
 The rightens God mon punishe ther, but deut.
 Alas ! alas ! etc.

Bot O St Andrews ! fearlie fall thow rew
 The tym that thow brought out that wicked race ;
 For thow fall drink of that quhilk thow did brew,
 With mikle wa, and manie loud alace !
 For sure thyn eis fall verelie behauld,
 What euer thy fathfull pastors to the tauld.
 Alas ! alas ! etc.

And namlie yie, wha lauching in your sleue,
 Now maks this mater seage vnto your drink ;
 For furlie God fall then his awin releue,
 When yie your craft and malice fall forthink.
 Lanche on, and sport yow with your guid successe,
 Our God is in heavin, wha fies, and will redress.
 Alas ! alas ! etc.

Bot weil's this weidow, supposed miserable,
 God gine this grace to knaw thy happines.
 The deuill has done mischeif intolerable,
 Yit God his graittr guidnes fall express.
 Whilk thow fall find with wonderfull delyt,
 To their malicius wicked harts dispyt.
 O confort ! confort ! stedfast to remean.
 O confort meit to mitigat thy pean.

God has reteir'd thy housband to his rest,
 And him inrol'd, for to mak out that number
 Of rightens martyrs whom he lounes ay best,
 Into this lyff persew'd with crofs and cumber,
 Beneathe that Altar blessed saincts amang ;
 Whilk cryes, Hast Lord, reuenge our bluid and wrang.
 Thair cled in what he plesand fall remean :
 O confort meit to mitigat thy pean.

Bot certeanlie God fall thy housband bie,
 And father to thy childring an and all ;
 He fall yow freethe from all this miserie ;
 He fall yow heir, and gine yow hart to call.
 He fall yow daylie grace and blessing send ;
 He fall yow gyd vnto that blessed end.
 O confort ! confort ! stedfast to remean.
 O confort meit to mitigat thy pean.

Deir damifelles ! leane af your dreirie mean,
 And grow in godlines to womanhead ;
 Yie fall necht line lyk orphelings alean,
 Altho your ertylie father now be dead ;
 Your heavinlie fathers guidnes yie fall feill ;
 He fall yow touchar all, and marie weill,
 O confort, etc. etc.

Thow bonie boy, conceaned and brought vpe,
 Miraculustie by anie expectation,
 Into thy youthe, reiose to tholl the whupe,
 Thy God falbe thy scheild and prefermation :
 He fall thie blifs, and mak thie sic at ease,
 A feirfull curis on all thy fathers faes.
 O confort, etc. etc.

Sa, efter God hes maid yow meit for him,
 Be all your suffrings and tentationnes.
 He's mak yow on the ledder Chryft to clim,
 And end your greifs and tribulationnes,
 Surmounting far the skyes and sternes bright,
 Yie's enter in the Lords eternall light.
 Ther meit with him and neuer part again,
 O confort meit to mitigat your pean !

Now Chryft our King, triumphar ouer the devills,
 Ou'r sin, ou'r deathe, ou'r hell, this world and all,
 Behauld from heavin thir maist mischeiws euills
 And heire the plaint of sic as on this call.
 And ather stainche the rage of their impyre,
 Or come and cast them in eternall fyre.
 O com ! O com ! O com ! without delay.
 O com ! and iudge, Lord Jesus, we this pray.

AMEN.

In the monethe of October thereafter, with a heauie hart, grait pean in body be a distillatioun fallin on my teithe, and with grait expences, I entered in iorney with the rest apointed, and visited the provinces of Aberdein, Murray, and Ros. At ther Synods and Presbyteries we tryed the ministers, particularlie in doctrine, knowlage and lyff : Sum we deposit ; sum we admonished ;

sum we incuragit; manie we helped in ther gleibs, manfes, and leivings. We delt with all the noble men and cheiff barrones for prouyding of thair Kirks, be doctrine and privat delling, and gat subscriptionnes to the particular prouiffionnes sett down in wrait anent euerie Kirk. Wherin the penitents recentlie receavit past befor be guid exemple, the Erles of Hountlie and Arroll, because they war nocht yit restored in Parliament; but sensyne I heir litle of the performance. But therin MakinToshie warred all the rest, wha meitting ws at Ennernes, sett down the plat of all his Kirks with sufficient prouiffioun, and when he haid done, he subscryvit it with his hand befor ws, and said, "Now it may be thought I am liberall," sayes he, "because na minifter will venture to com amangs ws, therfor get me men and sey me, and I will find sufficient caution for saiffie of ther persones, obedience to ther doctrine and discipline, and guid payment of thair stipend and interteinment in St Jhonstoun, Dondie or Aberdein." And indeid I haue euer sensyne regrated the esteat of our Hielands, and am sure gif Chryst war pretched amangs tham, they wald scham monie Lawland professours, and gif peanes war taken bot als willinglie for winning of tha saulles be the prince and pastors to plant ther Kirks, as ther is for wrakking and displanting of the best constitut, Chryst might be pretched and beleived bathe in Hielands and Bordours.

In that iorney, be occasioun of conference be the way with S^r Patrik Murray, Mr James Nicolson, and Mr Piter Blackburn, I smeld out the purpose of erectioun of Bischopes againe. The quhilk, coming to Edinbruche to the parliament in the monethe of December, I fand planlie going to wark, and therfor left my litle court commiffionarie, and all fordar dealling with tham in anie course or purpose, and reteired my self ham to my awin calling. From the quhilk, whowbeit I was often absent of befor, occupied euer in comoun causses to my grait peanes and spending of all I haid, yit I haid confort in my conscience and ioy in spreit thereafter, remembering sum guid done to the contentment of the godlie. But when I perceavit my peanes and expences to be dowblit, and to reape na thing in end bot greiff of mynd, and euill estimatioun amangs guid folks, I thought it hie tyme to reteire. And yit twa turnes fell out that tyed me, as efter we will heir.

At the parliament in December, the mater was convoyed and brought in this maner. The Commiffionars, in nam of the Kirk, sought be petitionn a vott in parliament, wharof they thought they haid sufficient warrand, because it haid oftentymes, yea almost at euerie parliament, compleanit, that men satt and votted in parliament in nam of the Kirk, that nather bure office in the

Kirk, nor haid anie commiffioun therfra. The Abbots, Priours, Lords of Seffion, and sic as they drew of the Nobilitie, war againft the Kirk; yit be ernest delling of the King, wha haid promift mikle guid to be done to the Kirk at that parliament, they condifend and aggreis, that sic of the minifterie heirefter, as his Maieftie fould promot to the dignitie, office, place and title of prelatie, bifchope, abbot or vther, fall haue vott in parliament, fiklyk and als frilie as any vther ecclefiafticall prelat haid at anie tym bygean, etc.

Now this, forfuth, was a grait benefit for the Kirk obtained at that parliament, when the papift Erles war reftorit, and for the quhilk the Kirk behoued to receaue tham in fawour. For the Kirk had lyen long in contempt and povertie, quhilk the King and his commiffionars foar pitied, and this was the way to mend that: To gett of the godlieft, wyfeft and beft of the minifterie, vpon the Counfall of the Realme, conventionnes of Efteattes and hicheft Court of Parliament, ther they fould reafone and vott in ther awin cauffes, and bring hame againe the Kirk leiving, and nocht stand at the durre geiffing in peapers of petitiones, and fkarflie when they haid iaked on manie dayes, gott fa mikle as a fear answer. And indeid, gif warldlie honour and ritches haid bein to be fought for to the Kingdome of Chryft, as it was, and is of the Antichryft, or gif ther haid bein honour and ritches to be gottin in Scotland; euen bot sic as was wount to be to thefe tytles, dignities and offices of prelates, I wald haiff eafelie bein moued and caried away with thefe arguments; wanting the grace and government of Gods fpreit; bot Chryft teatching ws, and making ws to teache his peiple the contrar, and the peiple in fic a cleir light of the Gofpell feing and fpying the wandring away of ther gydes in the mift of Court vanitie, and therfor the mair efteimed ther, the mair difpyfit and contemptible befor tham, and the les able for anie guid ædificatioun to the confcience, maid me altogidder to avoid and abhore it. And heir again my forfald commilito and I war in contradictorie opiniones.

Our Synod of Fyff convenit in St Andros in Februar following. To it was S^r Patrik direct from the King to moyen for the mater of Bifchopes. It was far and fearlie brought about with a Letter theranent from the Kings Maieftie to the Presbyteries. Item, an vther from the Commiffionars with a copie of the Act of Parliament, fchawing whow hardlie it haid obtained by the Kings grait peanes and authoritie at the hands of the Lords of Articles, and what commoditie might therby com to the Kirk. Therefter the queftioun was proponit, Gif it war expedient and profitable for the Kirk, that the minifters fould haue vot in parliament for and in nam of the Kirk. The quhilk feim-

ing guid be maniest vottes of the breithring to be answerit affirmatiuè, I planlie discouerit vnto thame the purpose, to the grait offence of the Kings Commiffionar, schawing tham that it being annes fund profitable and expedient, that ministers fould vott in parliament, these ministers behoued to be bishopes and prelates, or els they wald nocht be admitted to vott; and sa we fould fall to wark and big vpe bishopes quhilk we haid bein all our dayes dinging down. Mr Andro Melwill infisted herin in his vehement maner; wha taken vpe rudlie be Mr Thomas Buchanan, that he fould nocht haue place in the Assemblie, (meining becaufe of the misfordour quhilk the King and Commiffionars haid maid in the Vniuerfitie, debarring the maisters therof, namlie of Theologie, from the Assemblies), he answerit, "My professioun was to resolue questionnes in the Kirk of God out of his Word, and to reafone, vott and moderat in Assemblies, when your was to teatche the grammar rewles." Quhilk answer contented and moued the breithring verie mikle. Efter the quhilk Dauid Fergusone, the auldest minifter that tyme in Scotland, spak graulie, cleirlye and at lainthe, whow the corruptions of that office of Bishopes haid bein espyed be the Kirk of Scotland from the begining; what pean haid bein taken bathe in doctrin from pulpites and in assemblies, for purging and alluterlie putting away therof. And now he perceavit a purpose till erect tham of new, conveyed in sic a maner as he could compear to nathing better nor that quhilk the Grecians vfit for the overthrow of the antient citie and kingdome of Troy, busking vpe a braue hors, and be a craftie Sinon perswading tham to pluk down the walles with thair awin hands to receaue that in for thair honour and weilfear, quhilk feruit for thair vtter wrak and distruction. Therfor he wald, with the breithring that haid giffen guid warning, cry, Equo ne credite Teucuri.

Mr Jhone Davidfone, an of the antient fathers of the Kirk, was present with ws at that Assemblie, and mightelie and grauelie warnit, informit and movit the breithring. Amangs the rest he said mirrelie, "Busk, busk, busk him as bonilie as yie can, and fetch him in als fearlie as yie will, we fie him weill aneuche,—we fie the hornes of his Mytre."

In memoriall wharof this Decateffarad was maid, when the mater wrought fordar on thereafter :

By Pallas art the Grecians built an hors,
 Als hudge as hill, presenting him to Troy,
 And craftie Sinon, taken as par foris,
 Perswadit them to brak thair walles with ioy

Be thair awin hands; this horfe for to convey,
 And fet him vpe in thair maift sacrat place:
 Bot therout vthing capteans did diftroy
 With fyre and fword thair citie foone, alace!
 Tho Dardan prophets cry'd and bad tham ceafe,
 Alluring tham to work thair awin releiff:
 Yit foolifhe madnes fpuilziet tham of grace,
 Sa God, for fin, brought on thair laft mifcheiff.
 This horfs, this Sinon, and this Troian fak,
 Methinks I fie, whill we our Bifchops mak.

In that Februar, betwix the Synods Provinciall and Generall, was that maift conſpicuus eclipse* of the Sunne, quhilk ſtrak all creatours with fic eftonifhment and feir, as tho the day of Judgment haid bein com. I knew befor it was to com; I was nocht ignorant of the naturall caufe therof; and yit when it cam to the amazfull, vglie, alriche darknes, I waft caſt on my knies, and my hart almaift fealled. On that I gaue this warning:

In Februar, the twentie fyue exack,
 We ſaw the Sunne, the tent hour of the day,
 Begin to loſe his light, and turn to blak,
 Whilk piece and piece his whait did weare away.
 The caufe is this, as lerned men do ſay;
 The darkſum bodie of the changing moone
 Cam in betwix our ſight and Phoebus gay,
 And hid from ws his halfome light ſa ſeone,
 Amid the meittings of our KIRK this done,
 Portends the dark and variable warld
 Sall com betwix the Kirk and CHRYSY abone,
 And mak hir paſtors crewked, blind and thral'd.
 Then ſtatlie ſtarre ſtik faſt, and tak gud tent
 The dragons taill will reng the firmament.

* Ouer notable effects of this eclipse kythe the yeir following in the deathe of notable lights of the Kirk of Scotland, Mr Thomas Bowchanan, Mr Robert Rollok, David Fergusone, and Mr Adam Jhonstoun; alſo of Mr Jhone Lindſay, for naturall iudgment and lerning the graiteſt light of the polecie and counſall of Scotland. In lyk maner of guid James Smithe, the ſune amangs the merchants.

A mair feirfull eclipse was of the Sun, and fall of ſtarnes from the heavin, when in the Kirk of France the men of graiteſt lerning and eſtimatioun, (intyfit be the flatterie and gifts of the King for eſtabliſſing of that peace quhilk he haid fantifeit in his brean betwix the papifs and proteſtants for the commoditie and furnes of his eſteat,) war maid to ſet and imploy thair thought, pen, and trawell to erect and ſet furthe ane mid and weill mixed relligioun and new Chriſtianitie, the effectuating wharof haid nocht ſeallit, gif God haid nocht cutted ſchort thair dayes with exemplar ſorts of deathe. The names of the chieff war Vadianus, Serranus, Rotanus, Egbergius, and Martinus.

1598.—In the monethe of Merche following, 1598, the Generall Assemblie held at Dondie. Ther the King and Commiffionars met befor togidder, and leyed all the plattes and courffes, being in grait fear that the Commiffionars fould be foarlie cenfurit for thair proceidings, and that ther fould be na forderance in thair cheiff purpos of erecting of bifchopes. Ther was ther biffines day and night to mak and try all in euerie province. The Moderator was befor hand preparit, and all and euerie an that fould teatche and open thair mouthe in pulpit; and finalie all things framed for the purpofe, fa far as wit or diligence might mak with the prince authoritie.

The King proffessit to stand be the Commiffionars, and they be him. The vther partie war the minifters of Edinbruche and St Andros, with all sic as stud vprightlie for the eftablished discipline and fredome of the Kirk. The Commiffionars offerit tham to giff a compt of thair proceidings to the Assemblie, bot fa in effect that they war iudges thair felff, for they war fure befor hand the graitteft number fould be on thair part. . Manie greiffes war giffen in be Edinbruche, St Andros, and vther presbyteries; grait hait and altercacioun was, fa that sic an assemblie was never fein in Scotland fen reformatioun of relligioun; and that quhilk was warft, the graitteft enemies of the minifterie, the lat excommunicat forfaultit papift Erls, war brought in to tak thair pastyme of the imperfectionnes of the breithring, and skrape togidder mater of sklander and calummie to ventilat and saw athort amangs the enemies bathe within and without the land. My vnclie Mr Andro was happie in that at his first presenting to the assemblie, he was dischargit, nather wald the King com in nor suffer anie thing be done till he was away, (yit he past nocht on vttering his mynd to the breithring in his auld maner.) And nocht fatifseit that he was out of the assemblie, he was chargeit af the town vnder all heeft peanes. And furlie, I say, he was happie that hard nocht the things quhilk woundit our hartes throuche; better to be buried, as they war ordeanit in end, nor euer rememberit.

Efter that a large tyme was euill tint vpon the greiffes, and they (Male Malcontent, mother of the greives*) buried, the questioun moyennit at all the fynods befor, cam in, Whither minifters might vot in parliament? It was reasonit at lynth, wherin I had my large part, as they follow heirefter; but at last when it cam to the roll, Mr Gilbert Body led the ring, a drunken Orkney afs, and the graitteft number followit, all for the bodie, but re'pect of the

* This nam was giffen to that dealling in derision be the people,

ſpreit. And yit, praifit be God, a guid number of honeſt breithring glorifiet God, bathe in reaſoning and votting directlie againſt : Another ſort war miſtakine bathe in reaſoning and votting. And the number that caried the concluſioun away, war nocht ſic that laborit or haid ſkill in the word, bot lair commiſſionars wha votted with the King and thair miniſters. Efter the quhilk concluſioun, Mr Jhone Daudiſone, of whom I haue diters tymes ſpoken befor, maid publict proteſtatioun againſt it in his awin nam, and the nam of the breithring that diſſented, firſt in word, and thereafter gaiff in in wryt, deſyring the clark to infert it.

Therefter going fordwart to the reſt of the queſtionnes, befor they ſould be reaſonit, to mak tham the mair plauſible and eaſie to be paſt, the haill deys and forge of the new Biſchoprik was brought furthe falon weil buſket, and fearlie and at lynthe red befor the Aſſemblie. Ther war they maid clein of all corruptioun of Papiftrie, Antichriſtian and Anglicall biſchopries, fyned of new in the furnace, caſt in a new mould, and maid of a freche ſtrak ; and finatlie embarrit and incloſit with ſic caueats, as range and ſing thair filles tho they war wyld, they ſould never win out. Yit when the reſt of the queſtiones war read, they perceaving that the breithrings hartes, wha haid aſſented to the firſt, began to ſtand and ſwider, for the beſt part thought it meitteſt to tak tyme to molleſie and moyen maters leſt they ſould grow ſouſome at the firſt ; and ſa was ordeanit, that efter advyſment in preſbyteries, the Synods of euerie province ſould aſſemble in May, and efter reaſoning of the queſtiones ther, ſould direct thrie of thair number, quha ſould convey with the King at the tyme and place to be apointed be his Maieſtie.

It was alſo concludit at this Aſſemblie, that this office of votting in parliament was of a mixt qualitie, and therfor the election therto behoued to be mixt, partlie be the King and partlie be the Kirk ; and the number of voters to be fiftie.

Our Synod of Fyff convenit in Dumfermling in the monethe of Junie. Ther war Commiſſionars from his Maieſtie, the Lord of Towngland, and Sr Patrik Murray. Reaſoning was, and the iudgments of all the preſbyteries and breithring, giſſen in thir queſtiones : 1. Efter what maner he ſhall be choſin wha ſhall vot in parliament for the Kirk : Wither the Kirk, the nominatioun, and the King the choſe, or e contra ? Cuper Preſbyterie, quhilk Mr Thomas Buchanan gydit, thought that the Kirk ſould nominat fyve or ſax, out of the quhilk the King ſould chuſe an. The vther thrie Preſbyteries aggreit in an, that the Kirk ſould mak choſe of ther awin Commiſſionars, and therwith the King ſould

content and accept the sam, as the barrones and burrowes does. 2. Whow lang sould they continow? Cuper said, tota vita nisi interueniat culpa. The vther thrie in an, from a Generall Assemblie to an vther. 3. Whow they sould be callit? Cuper thought it a thing indifferent wither they war callit Bifchopes or Commiffionars. The vther thrie in an, thought the consequens of the nam of graitter importance, becaufe the verie nam of bifchope now importethe corruptioun and tyrannie in the Kirk, therfor that they sould be called Commiffionars of the Kirk. 4. Concerning the rent? All aggreit in that it sould be but hurt of vther kirks, and nocht hinder the dissolutioun of benefices.

For my awin part I protested I wald haue na thing ado with the forging or blocking of it in anie sort; for as I saw it working, the best of it wald be bot a corruptioun and tyrannie brought in within the Kirk to the wrak therof.

But all the cair and trauell of the Kings Commiffionars, was to gett sic thrie men nominat as the King lyked best of; grait deuyfes and mikle biffines was about that. In end they fand the way to put vpon the lyttes a guid number of the thrie Presbyteries that war against tham, that they might be quyt of thair vottes; and sa haiffing moyenned the rest behind, they gatt thair intent, viz. Mr George Gladsteanes, Mr Thomas Buchannan, and Mr Jhone Fearfull. Whilk, when the guid brethring espyed, they wald giff tham na vther commiffioun bot to report fathfullie thair iudgment in the questionnes, and attending therto, to reasone, vot, and conclud, and sic ne quid ecclesia detrimenti capiat. Promitten, to approue and allow na thing bot that quhilk they did lawfullie in that mater.

That Conventioun of the Synodicall Commiffionars was keipit with the King at Falkland in the monethe of August thereafter, wharin what was done I can nocht rightlie sett down, becaufe I was nocht ther. For, efter the Conventioun of Perth, I was neuer at Assemblie nor meitting bot against my will, except in Presbyterie; and my opinioun and wis was, ther sould be na generall meittings, Rege presidente, vnles it pleasit God to turn and sett his hart vtherwayes, for I saw and was certean, we sould ay be farder and farder behind in the finceritie and libertie of Chryfts kindome; and they sould euer, a way or vther, gett thair intentes brought about.

Allwayes in generall, they fand nocht sic fordair in the purpose as they luiked for; and therfor the Generall Assemblie, that was apointed to be the yeir following, was prorogat almost a yeir, for aduysment and better dressing of maters.

This yeir I cawfit print my Catechisme for the profit of my peiple. It cost me fyve hounder marks, quhilk God prouydit be the motion of a maist godlie and loving frinds hart. Of the quhilk soun I abyde addettit, bot neuer could gett a hounder mark of it again to this hour.

1599.—In the fimmer of the 99 yeir, ther was a meitting of manie breither with the King and Commiffionars in St Andros, for a purpose of aggreiment and concord; and when all professit frindschipe and brotherlie loue ane to another, and onlie the difference was in opinionones of proceidings, and anent the conclussionnes past, it was thought meit to refer that to a conference, quhilk was keipit thereafter in Nouember in Edinbruche. I trow to mitigat my vnle and mak him amends, it was then that Montrose was maid Chancellor of the Vniuerstitie, Mr George Gladsteanes, Vice Chancellor, and Mr Andro Meluill, Dean of the Facultie of Theologie.

In the mean tyme, at our Synod in September, 1599, a weill meining brother, my colleg, gaiff in to the Assemblie a certean Anglopiscopapisticall conclussionnes, wherof he haid over guid a warrand of the Kings buik, intitulat Βασιλικον διαζον, bot becaufe it haid but of accident cum in his hand, and was nocht published, he could nocht be plane. The Synod iudget tham treasonable, seditius, and wicked, thinking that sic things could nocht be, and directed tham to the King. The King, knawing the warrand durst nocht be exhibit, gettes knowlage of the brother that gaiff tham in, and sends to apprehend him; bot God watched over him, and saued him. This maid me fean, when I haid resolutit nocht to keipe the Conventionones of the Commiffionars, whobeit wraitten for, to giff obedience, and tak grait peanes, falscherie, and expences, with greiff of mynd, till attend vpon sum guid occasioun to gett my brother and colleg relaxit from the horn, and reponed in his awin rounn againe.* And this was an of the causses formentioned why I conteinowed in my Commiffionarie, leyd on me be the King and Assemblie. Whilk occasioun I gat never till the fact of St Jhonstoun fell out, and immediatlie thereafter the cause of the minifters of Edinbruche teatherit me again, sa that I could nocht gett frie till that was disparit; and God leyd his hand vpon me be seiknes, wharof heirefter in the awin place.

The conclussionnes, wharby we gatt certean knowlage of the Kings determi-

* Strange and vehement war the exerceises of my mynd during that tyme, quhilk God, wha hes a secret dealling with his awin secret annes, knowes.

nat mynd in our maters of the Kirk, war namlie these, fett down in that buik as in Testament to his Sonne.

1. The office of a King is a mixed office betwix the ciuill and ecclesiastik esteat.
2. The rewling of the Kirk weill is na small part of the Kings office.
3. The King sould be iudge if a minister vag from his text in pulpit.
4. The ministers sould nocht mell with maters of esteat in pulpit.
5. The minister that appealles from the Kings Judicator in his doctrine from pulpit, sould want the head.
6. Na man is mair to be hated of a King nor a proud Puritane.
7. Paritie amangs the ministers can nocht agrie with a monarchie.
8. The godlie, lerned, and modest men of the ministerie, sould be preferred to bischopprie and benefices.
9. Without Bischops, the thrie esteats in Parliament can nocht be reestablished; therfor Bischops mon be, and paritie banished and put away.
10. They that preatches against bischopps, sould be punished with the rigour of the law.
11. Puritans ar pests in the Comoun weill and Kirk of Scotland.
12. The principals of tham ar nocht to be suffered to bruike the land.
13. For a preferuatiue against ther poisons, ther mon be bischops.
14. The ministers fought till establishe a democratie in this land, and to becom Tribuni plebis thamselfues, and lead the peiple be the nose, to bear the swy of all the gouernment.
15. The ministers quarrell was euer against the King, for na vther cause bot because he was a King.
16. Paritie is the mother of confusion, and enemie to vnitie, quhilk is the mother of ordour.
17. The minister thinks be tyme to draw the policie and ciuill gouernment, be the exemple of the ecclesiastickall, to the sam paritie.
18. Na conventionnes or meittings of Kirkmen to be suffered bot be the Kings knowlage and permission.

The righteous Charist knewed what wrong he and his seruants gettice hail.

FINIS.

In the monethe of Nouember thereafter, the King, maid to vnderstand that a conference amangs the breithring of all sortes wald mak maters to go fordwart peacablie, and all purposes to pas at the nixt Generall Assemblie, send his missiues athort all provinces, and convocat the specialles of the ministerie from all partes to Edinbruche against the 17 of Nouember. The foun of the quhilk conference, als fathfullie and neir as I could collect and remember it immediate thereafter, I fett down as followes;

THE SOUM OF THE CONFERENCE KEIPIT AT HALIRUDHOUSE,
THE 17 OF NOVEMBER 1599.

The Preface.

BECAUSE the meittings of the last Generall Assemblies war factius, tumultuus, confuse, haitt and vnordour lyk, least the lyk sould fall out at the nixt, his Maiestie, withe advys of the Commiffionars, thought meit till apoint this present Conference, and call thervnto of all fortes of the ministerie, zealus and fyrie, modest and graue, wys and indifferent, wherin maters might be quyetlie and graulie reafonit, and a way prepearit to a decent and peaceable Assemblie, wherin they may be decydit and concludit.

The Proposition.

THE proposition was : That it was permitted to euerie an ther conveined, friely to reasone and schaw thair mynd, bathe vpon things concludit in Assemblies and Conferences befor ; as also on things to be concludit that war yit in deliberatioun : Provyding alwayes, that na reasone war brought against things concludit in Assemblies, but onlie out of Scripture, quhilk may iustlie be brought and vsed against the constitutionnes of anie Assemblie.

The breithring that stud for the establisshed discipline, and dissented from whatsoeuer constitutiones, actes, or ordinances maid in the leat and new form of Assemblies, preiudiciall to the sam, answerit, they nather could nor wald reasone in these maters, nocht being preparit therfor, nor meining to preiudge the Generall Assemblie following. In the quhilk, efter the instructioun of Gods Word, and calling for his wesdome, they purposed, be his grace, being called therto, to speak thair mynd cleirly and fullie, as God sould furnise abilitie and warrand be his Word and Spreit.

It was answered, that ther was na preiudice meinit to the Assemblie, bot onlie a preparatioun for it ; and in cais anie having occasioun to speak now, being wryttin for be the King for that effect, and keipe vpe his reasones and mynd to stand in the head of a factioun therwith thereafter in the Assemblie, he might be counted a fals knaue.

The breithring, being thus vrged, accordit to speak as they could remember presentlie, protesting alwayes the fastie of the cause from hurt, that the Assemblie war nocht preiudgit, and that it might be leifome to tham to helpe

thair presnt speitches and reasones, and bring out fordar as they might attein vnto, for the weill of the cause at the nixt assemblie.

So the conclusiounes of the Assemblie of Dondie was read, bearing—That it was neidfull and expedient that ministers shuld yott in Parliament; and that that office was of a mixed qualitie, partlie ciuill, partlie ecclesiasticall, &c. In lyk maner, was read the thing done at the Conventioun of Falkland efter the said Assemblie, with the caueattes for keiping of the saids votters in Parliament from all episcopall corruptioun, &c. And so returning to the former conclusion, the cheiff point of all, it was proponit to be reasonit vpon first, and the said breithring requyrit what they haid to say against the saming.

The breithring answerit: They knew na warrant of the Word of God for sic a conclusioun; defyrit, therfor, they might be instructed of the [same] be Scripture, quhilk, giff they could find, they wald willinglie aggrie and stand content; giff nocht, that conclusioun could nocht be maid in fathe, and therfor wrang, and to be reformed in thair iudgment.

Na Scripture was producit, onlie a reasone buildet vpon this principall: *Euangelium non destruit polytiam:—Atqui hæc est pars politica. Ergo.* To the quibilk it was answerit be distinction of *polytia* in lawfull and vnlawfull; and the lawfulness therof behouethe to be schawin be the Word of God, els Ethnik, Turkishe, and Jewishe policie might stand withe the Gospell. It was answerit, It was aneuche that the polecie was nocht repugnant to the Word of God, whowbeit the warrand of euerie part of polecie, and Act of Parliament, or ciuill law, war nocht producit; therfor (said they) schaw yie the affirmatiue, that it is repugnant to the Word, the probatioun wherof now comes vpon yow.*

It was therfor provin repugnant to the Word of God, and concludit be this syllogisme:—

“That ministers shuld be inuoluit and intanglit with effeares of this lyff, namlie of polecie, ciuill iudicators, and effeares of comoun weill, is against the expres Word of God.

* Ther was an vther argument rather meinit nor proponit: Ministers war *cives* and *libera capita*; and, therfor, according to polecie, behouethe to giff ther consent to the making of lawes in Parliament.

Ans. Gif a consent be necessar, it is doutd. But ceas it be, they consent to the law in Parliament, ather be the Lords or barones of the schyre whar they war born and remeanes, or be the Commisshonar of the brouche wherin they war born or dwelles; for, as to his ministerie, it is na part nor point of polecie nor ciuill burgeshoipe; or, if the mouth of the Lord be to be consulted, the Commisshonar, directed from the Generall Assemblie, shuld be heard.

“ But this conclusioun and office therby imposit, will intangle and inuolue tham. Ergo.”

The propofitioun is proven be the expres Word, 2 Tim. 2. *μηδεις γρατευομενος εμπλεκεταιται ταις του βιου πραγματαιαις*, whar the word *πραγματαιαις* meines properlie, effeares of law, iurisdiction, and rewling of the comoun weill; as I. Cor. 6. *παραγμα*, for a ciuill actioun or cause.

It was answert, That that place tuk nocht away naturall, œconomic and polytic dewties quhilk necessarlie this lyff requyres; and the quhilk man be done, and may be done of euer ilk an, sa that they inuolue nocht thamselfes, and intangle therin to the hinder of thair calling.

To that it was aggreit, That ther was certean dewties and fimple actionnes to be dischargit now and then for nature, œconomie and polecie, be euerie an, and sa be minifters also, for the helpe and nocht hinder of thair cheiff and propre callings. Bot ther was a grait difference betwix sic actiones and dewties, to be done at certean tymes and occasionnes of vrgent necessities, and the discharging of a fett and ordinar office in a comoun weill, namlie in the twa graittest pointcs of the magestie and princelie stat, *νομοθητικη* and *δικαστικη*, that is, the making of lawes in a comoun weill, and iudging of the subiects according to the sam in the Parliaments, Counfalls, and Conventionnes of Esteattes of the Realme, quhilk could nocht be done without intangling and involuing in effeares, and sa distractioun fra the cheiff charge; as the place itself cleirlye declarit what intangling was, viz. whatsoeuer might hinder the wariour from doing the dewtie of a souldart, and pleasing his captean.

For the quhilk purpose also, the weghtines of the charge of the minifterie, and graitnes of the cure of faulles, was infistit into; and planlie affirmed they knew neuer nor felt never the weght therof, that thought a ciuill office of government in the comoun weill might be vndertakin and ioyned therwith. Whar mirrelie was cast in the speitch of the Quein of Eingland, when sche makes a Bischope:—“ Alas! for pitie, (sayes sche,) for we haue marred a guid pretchour to day.” And the King exhorted nocht to mar his pretchours sa.

For corroborating and stryngthning of the reply, this syllogisme was subioynit:

“ That minifters sould be distracted from preatching the Word, is against the Word of God.

“ But this will distract tham. Ergo.”

The expres word, Luc. 9. ver. 59, 60, 61, 62, Chryst sayes to an, Follow me; wha answert, Let me first go burie my father. Chryst answers, Let the dead go burie the dead, and go thow and preatche the Gospell of the kingdome of God. Another sayes, I will follow thie, but let me first go and tak ordour

with my hous. Chryft answers, Na man putting hand to the pleuche, and luikes bak, is meit for the kingdome of God. Heir ar maist neidfull naturall dewties and œconomic, quhilk Chryft expresse forbiddes for steying of the pretching of the Gospell, and attending vpon his ministerie. Whow mikle mair then incompetent offices, *quæ sunt Cæsaris et Reipublicæ*, as we will schaw heirefter?

The expres word is the fact of the Actes.—The twoll Apostles sayes to the rest of the disciples, It is nocht æquitable, or to be approued, that we sould leaue the Word of God and serue the Tables; therfor, let deacones be chosine and apointed. Giff the Apostles wald nocht leaue the preatching of the Word of God for an ecclesiastic office, becaufe of distractioun, mikle les wald they that ministers sould leaue thair ministerie of the Word for ciuill and impertinent.

Thridlie, The Scripture calles the ministers *ἀποκριμηνους*, Rom. 1.—separat and sett apart: And wharfra? Questionles fra the occupationes of this lyff, to saue the peiple and thamselues, and draw tham be the Gospell to the lyff euerlasting,—to fishe tham out of the fie of this warld to God and his kingdome of heavin. Sa the haill nature of ther calling is separat and sett apart from the warld, to the quhilk they sould nocht be callit bak again, mikle les therin involved and drownit.

Fourtlie, The Lords ministerie vnder the law is callit a warfear, Num. 4, and his ministers variours; and sa in the place alleagit in the New Testament, the sacrament and aithe wharof is maist streat, and na wayes suffers distractioun. For tham was allotted na inheritance, but haid the Lord for thair inheritance, Deut. 18. 1.; Josu. 13, 14. They say to thair father, I respect him nocht; they ken nocht thair breithring; they acknowlage nocht thair sonnes, but keipes the Lords words, and obserues his Covenant; teatches Jacob his iudgments and his law to Israell, settes incense before his face, and brunt offerings on his altar, Deut. 33. Then mikle mair the ministers of the New Testament, becaufe of a graitter and cleirar grace, spirituall and frie from beggerlie cerimonies and elements of this warld.

And, last, to conclud this point with that maist wechtie and graue attestatioun of the Apostle to Timothè, 2. 4.: "I attest thie befor God, and the Lord Jesus Chryft, wha sall iudge the quick and the dead at his appeirance and kingdome: Pretche the Word; be instant in tyme, and out of tyme; convict, reprove, exhort with all lang suffring and doctrine." And in the fourt of the first, "Tak ceare of thir things, be about thir things." And ar thir things spo-

ken to Timothè onlie, and nocht to all ministers and pastors? And gif they be spoken to all, what tyme, I pray yow, is left to be employed at Parliament, and in the effeares of the comoun weill? The deuill is a biffie bischope, and goes about lyk a roaring lyon; and wha fall giff a compt of the torn scheipe, or stollen in the pastors absence? And, finalie, that thrifauld demand to Pi-ter, *Amas me?* and charge, *Pasce Agnos*, &c. perteines it nocht to all?

It was obiected, that we fell in the sam absurditie with the Papiests, that gatherit thair Celibatum out of the words of the Apostle, I. Cor. 7. *Coniugatus curat quæ sunt mundi, quomodo placeat uxori.* And gif ane with a ecclesiastic or pastorall charge may haue the charge of wyff and familie, wharfor nocht of the comoun weill? And the Apostle sayes, That he that ceares nocht for his familie, is wars nor an infidell.

It was answerit, That the Papiests argument was friuolus from the abbus of mariage to the taking away of the benefit therof, being apointed be God, and rightlie serving for the helpe of man in his calling; and na thing lyk vnto this, wherin an euident intangling and distractioun may be sein. And to answer for the caring for the hous and tham that ar therin, that is meined for instructioun and rewling therof be Christian discipline, as is euident out of the 3 Chap. ver. 4. be the word *προσῆναι*, he that can nocht rewall and govern his awin hous, whow fall he haue cair *ἐπιμελεῖν* of the Kirk of God? For the Apostle is cleir in that point, I. Cor. 9. That the flocks sould prouyde for thair pastors, tham and thair families, the things that ar neidfull for this lyff, as the Captan or Prince for his fouldarts, and they maid frie till attend on thair seruice.

It was infisted, that ther was als mikle distractioun and tyme spendit in our commissions and visitationnes, in avatting on plattes and pleying of stipends, attending on parliaments and conventionnes, &c.

Answerit: That these war the wantes, imperfectiones and corruptiones of our Kirk, as yit nocht weill constitut, wharof the fault is in the Magistrat and flockes, schawin, compleanit vpon, and rebuked at all occasionnes be the Word of God, quhilk hes na place to proue anie thing in this mater, *ubi quæritur, quid fieri debeat, non quid fiat?* And as for Commisionars for visitatioun, we ar occupied therin in our awin subiect in pretching the Word, exercising discipline, and vsing of censures; and that nocht ordinarlie or be sett office, bot *ex necessitate ecclesiæ et pro re nata.*

It was fordar infisted, that we granted till obey and com to the Kings Ma-iestie when soeuer he called for ws, quhilk was all an with that in question.

Answerit : His Maiestie now or then calling for ws, we might repear to his Hienes, and giff our advys in all things *de iure diuino*, or vtherwayes as *civies*, sa that the benefit redounding to the Kirk or Comoun weill therby, preponderat and weyed down the hurt of our particular charge. Bot it was *longe aliud* to haue an ordinar office to discharge in the Kings Counfall and Parliament ; for, as was twitched befor, ther is a grait difference betwix a certean actioun to be done now and then, as neecessitie and occasioun craueth, and a sett office to be ordinarlie discharged.

It was objected, that the Generall Assemblie haid alwayes from tyme to tyme cravit this votting in Parliament, and now when the King offers it, it was euill thought of and refusit.

Answerit : The Assemblies haid oftentimes cravit that nan sould vott in Parliament in nam of the Kirk, bot sic as buir office within the sam, and haid commiffioun therfra. Bot that anie Generall Assemblie, befor the last in Dondie, haid determined that ministers sould vott in parliament, it was flatlie denyed. And it was schawin that often tymes that question haid bein agitat in Assemblies and amangs breithring, bot could neuer be fund whow it could stand with the office of a minister to be a Lord in Parliament, nor was able to be schawin be the Word of God.

It was then demandit wha could vott for the Kirk, giff nocht ministers ?

Answerit : It might stand better with the office of an Eldar and Deacon, nor of a Ministers, they having commiffioun fra the Kirk, and subiect to rander a compt of thair doing at the Generall Assemblies. And that indeid we wald als fean haue the Kirk inioying hir awin priuileges as anie vther, and haue his Maiestie satisfieit, and the effeares of the Comoun Weill helped, bot nocht with the hinder, wrak and corruptioun of the spirituall ministerie of Gods worshipping and saluatioun of his peiple.

It was replyit, That it war better for the ministers to be thair awin caruers, and sie to the weill of the Kirk, bathe in the ordering and prouision therof thamselues, rather nor commit it to vthers, wha wald cear bot sklanderlie for it.

Answerit : That the King and his Nobles gaue the ministerie credit and onlie place in spirituall maters, sa that they wald nocht tak the sacraments, nor vther benefites of the Kirk at ther awin hands, nor of the hands of na vther. They wald nocht think thair bernies weill bapteifed, nor the Supper weill ministrat, nor thair mariages blessed bot be sum minister. And gif his Maiestie gaue ws sic credit, authoritie and place, in things pertaining to

the faull, and proper to our office, why sould we nocht giff him and his Lord the lyk in things perteing to the body, and this lyff, as proper to tham and thair office; and think it als grait absurditie to mell therewith our selues, &c.?

It was obiected, That the Kirk was in possessioun of voting in Parliament be bischopes, viz. Mrs Jhone Dowglas, Patrik Adamfone, David Cuninghame and vthers.

Answer: Sen the Generall Assemblie haldin at Dondie, an. 1580, whar that office of a bischope was declarit vnlawfull be the Word of God, the Kirk cryed out continualie against tham, and excepted against all ther doings in parliament or els whar, as hauing na lawfull office in the Kirk, nor na commissioun fra the saming.

Therefter place being given, ther was productit ane vther argument to schaw the conclusioun repugnant to the Word of God.

"That Ministers sould bear supremacie, dominioun, and be called Lords, is against the Word of God.

"But the conclusioun imports that. Ergo."

The propositioun is cleir out of the thrie Evangelists, Math. 20, Marc 10. Luc 22, and I. Peter, 5, 3.; and, *Nolite vocari Rabbi*, etc. This reasone was nocht infisted into, nor answerit for want of tyme. Lykas also ane vther in the sam maner:

"The confounding and mingling of Jurisdictions distinguisht in the Word of God, is repugnant therunto.

"But the conclusioun imports that. Ergo."

The propositioun is evident of the 2 Chron. 19, and, *Quis constituit me Judicem*; and, *Date quæ sunt Cæsaris Cæsari, et quæ Dei Deo*. etc. Chryst refused to deuyd the inheritance amangs brethring, to iudge the adulteres, Jhon 8. He refused to be maid King, and professed that his kingdome was nocht of this world.

Heir was declarit at lainthe and verie weghtelie be Mr Andro, be what meanes and degries the Pape was hoised vpe into that chaire of pestilence, wherout of he tyrannises over all Kirks and Comoun Weills, tramping Kings vnder his feit, and transferring thair crownes and dominiones at his pleasur; and all from this vsurping of bathe the powars and swords, the ciuill and ecclesiastic. In end a ficcer caveat was given to the King, to be war he sett nocht vpe sic as sould cast him or his down. And this mikle anent the conclusioun of the last Generall Assemblie, as memorie might serue.

Therefter was proponit the twa poincts left be the said Affemblic to the meitting at Falkland, and ther also left vndecydit or determined vpon. 1. Gif thefe votters in Parliament, being annes chofin be his Maieftie and the Kirk, fould bear that office ad vitam or culpam, and fa be perpetuall; or, gif they fould be alterable fra tyme to tyme at the Affemblies pleafour. 2. Gif they fould bear the nam of Bifchopes or nocht.

Againft the perpetuitie, the diftracioun fra thair spirituall office of the minifterie was mikle vrgit againe, fchawing cleirly that sic a continuall charge and burding lying on a few, could nocht bot debaush and diftract tham allu-terlie from the pastorall attending and feidding of thair flockes; the quhilks they behoued to commit to fum Vicares and fum fuffraganes.

For the perpetuitie thir arguments war vfit:

Firft, that ther wald na man tak the peanes and mak the expences vpon the tytyle of the benefice, to gif it over the nixt yeir to an vther.

It was answerit, That we war nocht vpon mans particular commoditie, bot feing what might be for the helpe and guid of the Kirk and Comoun weill; to the quhilk fic wald neuer do guid wha war feiking ther awin honour and welthe.

Nixt it was reafonit, That the hinder of all comoun turnes was be twa in-leakes chiefflie; ane of skill and vnderftanding of maters, and right way of proceeding therin; ane vther of continuance and attendance conftantlie on tham being annes begoun, till they war brought to fum guid point and effect. Bot fa it was, that gif thefe comoun men fould be changable, they could nather lern skill, nor profecut things. Ergo.

Answer: They might gett mair skill of the wit and lawes of men, and les of the wefdome and buik of God; mak mair attendance on Court and the Warld, bot les on Chryft and his Kingdome. And it was hard to perfwad ws that a few wald fie fa mikle for the weill of the Kirk as a hail Generall Affemblic conveynit for that effect, or follow out a guid comoun caufe better and mair conftantlie, feing experience alwayes teatched, that they wha wilbe ritche and honourable, are mikle about the faming, and verie litle for Chryft.

At laft thir reafones and inconvenients war brought out dilated and infifted into againft perpetuitie:

Firft: It wald brak the barres of all thair Caveattes, and, but dout, eftablishe lordfchipe over the breithering, tyme ftrynthning opinioun, and custome confirming conceat. And gif the beft deuyce hes be tyme turned to corrup-tioun, mikle mair this of the lawfulness wharof we iuftlie dout.

To this was answerit, That paritie amangs minifters was nocht to be lyk,

and wald nocht be. And put the cais, it behoued to stand, becaufe of our constitutiones and ordour. They sould be *pares* and alyk as ministers, whowbeit, in respect of thair ciuill office and Lordschipe, they war abon the rest.

Nixt, perpetuities wald bereaue and defraud the Kirk of the benefit and libertie of election and choise of the meittest for the turn *pro rei natæ commodo*, for it is sure that all men ar nocht meittest for all turnes, etc. Answerit: The meittest sould be chosin at the beginning, wha wald grow ay meittar and meittar: also that it was frie to the Kirk till adioyne sic as they pleasit to tham for counfall and assistance. It was replyit, That sic as war adioyned wald nocht be hard to reasone nor vott in Parliament, Conventiones and Counfall.

Thridlie: Manie alterationnes befalls to mortall men: They may be seik in body, fall in offences, quhilks albeit nocht mak tham worthie to be deposit, (*nam difficilius ejicitur quam non admittitur hospes*), yit may disgrace them sa; that they becom vnable and vnmeit to do anie guid in comoun turnes; they may tyne the gifts of mynd and vtterance, etc. In sic ceasses this perpetuities will defraude the Kirk of an in that roum; for sic a man, an or ma, can nocht, nor will nocht, be deposit, and a Commisionar in his place will nocht be admitted.

It was answerit, The number of ministers admitted and ordeined to vott, viz. fiftie, was sa grait, that whowbeit an, twa, thrie, four or ten or twoll, war away, ther might be a new behind. Replyed: It wald be lang or sic a number war weil sett down and prouydit with guid Lords leivings in Scotland; and when they war, ther might be a new, and mair nor a new, behind of the guidnes they wald be of; bot an guid man might be mair stedable to the Kirk nor an and fiftie of that sort.

Fourtlie: Gif these men serue for the prince and steat, whowbeit against the weill of the Kirk, the prince will meantein tham ather be his autoritie and moyen amangs the breithring in Assemblies, having ther lyff and gear in his powar, sa that they will nocht fear depositioun; or whowbeit the Assembly wald depose tham of the ministerie, yit wald the King cause him keipe his Lordschipe and Leiving. And sa sould they sett thamselues to be advengit on the Kirk to hir wrak.

Answerit: Ther was na thing sa guid bot might be bathe ill suspected and abbusit, and sa we sould content with na thing. Replyed: That we doutted of the guidnes, and had over iust cause to suspect the euill of it. Duplyit: That ther was na fault bot we war all trew aneuche to the craft.—Bot God mak ws all trew aneuche to Chryft, say we.

Fyftlie and Laft: This perpetuitie will overthrow the powar and libertie of the Affemblies of the Kirk, and altar the Chriftian government of the Kirk to Antichriftian hierarchie, placing perpetuall Commiffionars or Bifchopes aboue minifters and ther Affemblies, and fyne fum minifteriall head mon be abon tham, the hie way to Paprie. At leaft the hail powar of the Kirk and Generall Affemblie falbe in the hands of thefe twoll or threttein, wha I war-rand yow, will tak na limitat Commiffioun from the Generall Kirk, bot to rea-fone and vott as they think beft for the weill of the Kirk forfuthe; fa this Epitome will abolifhe the grait wark, and the Generall Affemblie will becom to be bot a Chaptour of thefe Bifchopes, and fkarflie that.

Answer: Thefe Caveattes hes prouydit for all thefe inconvenients weill aneuche. **Reply:** Thefe comentares wilbe tedius to reid, and ill to remember, and the text taken to be fchort and cleir aneuche in the felff.

In end ther was alleadgit a number of inconvenients that fould fall out giff thefe vottars war nocht perpetuall:—1. That his Maieftie and Efteattes wald nocht admit tham in parliament vtherwayes, and fa we fould lofe the grait benefit. **Answer,** *Facilis iactura.* 2. That the minifters fould ly in contempt and povertie. **Answer:** It was thair maifters cais befor tham; it may ferue tham weill aneuche to be as he was; and better povertie with finceritie, nor promotioun withe corruptioun. 3. That vthers wald be promouit to that roun in parliament, (for his Maieftie could nocht want his thrie Efteattes,) wha wald oppres and wrak the Kirk. **Answer:** Let Chryft, the King and advengar of the wrangs done to his Kirk, and tham dell togidder as he hes done befor; let fie wha gettes the warft. 4. That it could nather ftand for the weillfear of King nor Kirk, nor Comoun weill. **Answer:** It was beft that God thought beft. 5. That it wald be fahius and confufe ilka yeir to chufe Commiffionars. **Answer:** Na profit nor pleafure without pean taken, and experience haid proven it maift eafie and ordourlie. 6. That it wald breid variance and contentioun, whill a end wald preas to haue fic, and another fic, and fa forthe. **Answer:** Tak away profit and honour, and contentioun will ceas. 7. Men wald be that way difgraced, now fett vpe, and now fett by and caft down, and fa difcuragit from doing guid. **Answer:** He, that thinks it difgrace to be employed as Gods Kirk thinks guid, hes lytle grace in him, for grace is given to the lawlie.

Thus after a thrie or four houres dealling in the formar heades, it was thought infifted lang aneuche theron; and therfor the point remeaning con-

cerning the nam of these vottars in parliament sould bear, was proponit to be reasoned vpon.

It was reasoned for the affirmatiue: That aggreing vpon the mater and substauce, it maid nocht what nam war giffen it. And seing the parliament last haid granted to the mater, vnder conditioun the ministers votting in parliament sould bear the nam and office of bischopes, quhilk was also a name of Scripture, we sould nocht stand till aggrie therto, lest the refusing of the name sould mak the benefit to be refused, quhilk his Maiestie haid gottin past in fauours of the Kirk with grait peanes and difficultie.

It was answerit: That the nam *ἐπίσκοπος*, being a Scripture nam, might be giffen tham, prouyding, that becaufe ther was sum thing mair put to the matter of a bischopes office then the Word of God could permit, it sould haue a lytle eik put to the nam quhilk the Word of God ioyned to it, and sa it war best to baptise tham with the nam that Piter 1 Cap. 4 giffes to sic lyk officers, calling tham *ἀνδρες ἐπίσκοποι*, war nocht they wald think scham to be merischallit with sic as Piter speakes of ther, viz. murderers, theiffs and malfactors. And verelie that goffope* at the baptisme (gif sa I dar play with that word) was na litle vokie for getting of the berns name.

But in ernest it was reasonit on the contrar, That the nam of Bischope could nocht be giffen tham for these reasones, the quhilk war nocht fullie handlit, nor replied vnto, partlie for want of tyme, and partlie for want of patience, becaufe of litle speid in the purpose.

1. Giff they sould gett the nam of Bischope, they behoued to haue it ather as it was taken properlie in the Word, or as it was comounlie conceaut be the peiple. Bot nather of the twa could thay: Nocht as in the Word, becaufe it sould be applyed to signifie that quhilk could nocht stand with the Word, as hes bein declarit, except it war, *Judas episcopatus*: And nocht as it is comounlie taken, becaufe then it sould import the corruptioun of Antichristian and Anglican bischopes, contrar to the Caueats.

2. That quhilk offendes the Kirk of God sould be eschewit, altho a thing indifferent, for sa it becomes euill. Bot this nam of bischope offendes the Kirk of God in this land. Ergo.

3. That quhilk iustlie may sklander the ministers and bring tham in disgrace sould be avoidit, bot giffing to them of that name will iustlie sklander tham; becaufe, these twentie yeirs thair doctrin from the pulpit hes foundit against bischopes, till they war vtterlie overthrawin: And now sa soone to turn

* This was Mr Andro.

our tuing for hope of ritches and promotioun, and change our not, with the clok on the vther schoulder, will it nocht offer iust occasioun of sklander ?

4. That quhilk may and will bring in tyranie and corruptioun in the Kirk, is nocht to be admitted within the sam. Bot this will do it : For bearing that nam that caries with it the significatioun of bischopes corruptiones amangs the peiple, all the Caveattes will nocht keip it therfra, namlie from inæqualitie, preeminence and lordschipe over the breithring. For they wilbe sa esteimed and saluted amangs the rest of the Lords in Parliament and Court, and I warrand yow thair maners and faciones will easelie fram thervnto, bringing from Court to Kirk sic behaviour as they drink in ther ; for being callit Lord at ilk a word, and bruing principall rounes in Court and Parliament, they will luik verie soure gif they want the sam in Kirk and amangs the breithring and peiple ; yea and be siccar in ther even at plat, Court and vtherwayes, whom they think to contemne tham, and nocht giff tham thair stylles and honors.

And sa for that night leat we war dimiffit.

Vpon the xix of Nouember, the breithring wryttin for being assemblet again with his Maieftie, the Moderator reported schortlie the things conferrit vpon the last day, requyring yit, that gif ther was anie man wha was nocht satisfieit anent the heads conferrit vpon, that they wald yit infist ; and gif all war satisfieit, they sould proceed to the point remeaning anent the nam.

It was answerit planlie be the breithring that stud against this new forging of bischopries, that they haid hard to and fra reasoning vpon the pointis proponit ; they war throuche and satisfieit in their awin iudgments for the treuthe, and rather confirmed fordar therinto nor anie wayes moued to the contrar, for ought that haid bein spokan ; wherin they haid hard na thing out of the Word of God quhilk might warrand that conclusioun of the last Assemblie to thair conscience, or anie thing yit buildit, or to be buildet thervpon. And in speciall Mr Andro appealit the Moderator, Mr Dauid Lindsay, maist weghtelie and vehementlie on his conscience, That seing he was an of the antient fathers of the Kirk, wha was present at sa manie godlie and graue assemblies, hauldin sa manie yeirs anent these maters, and wharin they war cleirlye decydit be the Word of God, whow could he now mak sic a propositioun, or think that anie sattlit man in the treuthe, could, be a light conference, wherin the Word of God haid bein rather profaned then holelie, reuerentlie and grauelie vsit, be moued to alter his iudgment, and be satisfieit in the contrar.

The word of the profaning of the Scripture was takin in verie euill part be the King, and answerit courteouſlie with a LIE; whowbeit, the ſpeaker condemnit himſelff for vndewtfull handling of the Word, als weill as anie vther. Sa the King in end brak af the conference thus in effect:—That he haid bein mouit be the Commiſſionars to apoint this conference, for ſatiſſaction of ſic as war nocht reſoluit, that maters might proceid mair paceable and vniformalie; bot ſeing he perceavit men to be ſa full of thair awin conceattes, and preoccupied in iudgment, that they plased themſelues mair and mair, and war rather obſtirmed in thair opiniones, nor moued to giff place to reaſone, he wald leaue the mater to the Aſſembly. Giff the Aſſembly wald receaue the benefit quhilk he offered, and conclud in the mater accordingly, he wald rateſie thair concluſioun with a ſanctioun ciuill of his law, that nan, following thair particular and privat conceatt and opinioun, ſould be permitted to ſpeak againſt the publick ordinance of the Aſſembly. Gif the Aſſembly wald nocht embrace the benefit, let them wait themſelues giff graitter povertie and contempt cam vpon the Kirk. As for him, he could nocht want an of his eſteates; he wald put in that roun, and theſe offices, ſic as he thought guid, wha wald accept therof, and do thair dewtie to him and his countrey.

FINIS.

1600.—The laſt night of Februar thereafter, my father in law Jhone Durie departed this lyff, wha, as he leived happelie, walking with God in prayer day and night, ſa he died, glorifeing God with grait ioy and affurance of euerlaſting lyff and weillfare. For efter he haid called for the Magiſtrats and Counſall of the brouche, and exhorted tham, and admoniſhed of certean things for thair weill, bathe togidder and ſeueralie, and ſiclyk the Eldars of his Seſſioun, and diuers of the brethring of the miniſterie; and at laſt, efter he haid put his hous in ordour, and directed, inſtructed and confortd his wyff and childring preſent, he takes him to privat meditatioun and prayer, and thereafter inquyres what day of the monethe it was; and being answerit to him, that it was the laſt of Februar, and the morn the firſt of Merche, “O! then,” ſayes he, “the laſt day of my wretched pilgrimage, and the morn the firſt of my reſt and glorie.” Nocht lang thereafter, delyvering his ſaul in the hands of God throw Jeſus Chryſt, leaning his head to his eldeſt ſonnes breiſt, wha held him in his armes, maiſt quyetlie and ſweetlie giffes vpe the ghaſt. He was vpright, zealus and falon familiar with God. Sa that, gif anie thing haid bein heauie and doubtſome, he haid na reſolutioun, reſt nor releiff, till he haid

fund it in meditatioun apart with God. And furlie, bathe in his particular turnes and publict effeares, when things seimed falon hard and dangerus, whowbeit of nature melancolius and feirfull, he wald gett grait assurances, as namlie of our retourn out of England, and of our saiftie fra the Spainyars, he schew me oft tymes that his God assured him, night and day therof. What-euer haid com comfortable to him, incontinent apart to prayer and thanksgif-fing; his haill conference and speaking vpon the warks of God to the glorie of his name; all vther things was (as he vfit that word oft, *tyn tyme*) bot vanitie and tinsall of tyme, to him. Sa that I may say, the haill course of his lyff that I knew, was an vnweireing and constant occupatioun in doctrine, prayer and praise. The mair I think on him, the mair I thank God that euer I knew him; praying God, that, as I haue sein the outgeat of his conuerfation, (as the Apostle sayes, Heb. xiii, 7,) sa I may follow the sam in fathe. He oft regrated and inveyit vpon the warldlie fasones and biffines of the ministerie, saying, he fearit they sould becom als vyll in the peiples eis as euer the preifts war. And as concerning this mater of bischopes, my vnle Mr Andro expreffit his mynd therin in his Epitaphes, quhilk being maist pertinent for that quhilk was euer at his deathe in hand, I haue heir insert. He defyrit, indeid, earnestlie to haue leuit till the Assemblie, quhilk was hard at hand, that he might haue dischargit his mynd to the King and breithring; bot that quhilk alyve he could nocht, Mr Andro supplied fathfullie efter his deathe.*

EPITAPHIUM D. JOAN. DURÆI, PASTORIS INTEGERRIMI ET FIDISSIMI CELURCANI,
QUI DIEM EXTREMUM CLAUSIT, CAL: MART: 1600.

DURIUS ore tonans, Edena pastor in Vrbe:
Arcuit a stabulis, quos dabat aula lupos.
Celurcā in cælum migravit nunc, quia non quit
Arcere a stabulis quos dabit aula lupos.

IPSE DE SE, SIUE J. D. PASTORIS FIDELIS,
TESTAMENTUM ET EXTREMA VOLUNTAS.

Intonui ipse tuba grandi, cum ius fuit et fas;
Arcere a stabulis quos dabat aula lupos.
Nunc cedo statione labens, cum non datur vitæ
Arcere a stabulis, quos dabit aula lupos.

* Nota.—It is guid to be honest and vpright in a guid cause, for the guid cause will honour sic a persone, bathe in lyff and deathe.

ALIUD DE SYNODIS.

Res grata ac iucunda fuit, mihi cœtibus inter-
esse sacris, quando sancta corona fuit.
Nunc patribus sanctis, quia succrescere profani;
Quæ mihi cum diris spes vlulare lupis?

ALIUD.

Cum fuit Archi-vnus mihi Christus episcopus; vni
Vivere et in vita hac, vita, placere fuit.
Nunc postquam Archi-vnus non Christus episcopus; vni
Vt Christo moriar stat mihi vita mori.

ALIUD.

Celurcæ expectabam, vltro regemque patresque,
Et sanctam in Lethi limine concilium.
Quo multam obtestarer ego regemque patresque
Est qui ovium custos, re fiet inde lupus.
Nunc quia me è terris sublimem ad fydera cœli,
Dux meus imperio de statione vocat;
E cœlis obtestor ego regemque patresque,
Est qui ovium custos, ne fiet inde lupus.

AD SYMMISTAS.

Ardua res, totumque hominem, hæc res vna requirit,
Cœleste in terris pascere ouile Dei.
Huc vocat ille ovium Pastor bonus, ille vocatos
Et regni atque aliis avocat a studiis,
Hanc vnam imponit cum sollicitudine curam,
Quam feret impensam, præmia magna ferens.
Cætera de manibus vestris non ille requirit:
Neglecti at pœnas exiget officii.

EXTREMA VOLUNTAS ET VERBA, AD REGEM.

Compellat Regem diuino carmine vates
Darius, in fati limine dulcis olor.
Inclyte Rex, qui tam mihi regum a rege secundus;
Quam spe reque omni rege priore prior.
Pro te vitam vltro obieci vel mille periculis;
Pro te vota Polo millia multa tuli;

Pro te quo pugnavi animo, qua mente precatus ;
 Hac mente, hoc animo, hoc te precor vnum aliens.
 Ne regnum coeleste geras mortalibus ausis ;
 Neu sacer Antistes rex tua sceptrā gerat.
 Mystica pertractent mystæ, regalia Reges,
 Publica iure suo, publicus ordo gerat :
 Da divina Deo : cape rex tua, sint sua plebi :
 Distinctum imperium sub Jove Cæsar habet.

FINIS.

THE EPITAPHES OF A MAIST VPRIGHT AND FAITHFULL PASTOR, JHONE DURIE, MINISTER
 OF MONTROSE, WHA DIED THE FIRST OF MERCHE, 1600.

In Edinbrouche the thoudring of Jhone Durie weill was harde,
 When courtlie wolffes from Chrystes flock he flagged and debarde.
 Now in Montrose to heavin he flites, for greiff that he can nought
 The courtly wolffes debar from Kirk, quhilk Chryst hes deirlie bought.

HIS TESTAMENT OR LETTER WILL, HE VTTERING IT OF HIMSELF.

I blew a trumpet terrible, when right and fredom seru'd,
 To mak Chrysts flock from courtlie wolffes be keiped and preferu'd,
 Bot now I willinglie man yield, sen that we may na mair
 Keipe Chryst his flock from courtlie wolffes, wherof we stand in fair.

ANE VTHIR OF THE ASSEMBLIE.

A gratfull and a pleafand thing to me it was to bie
 Ay present in Affemblies, whare Gods servands I might fie.
 Bot now for holie fathers, when profane vsurpes the place,
 To byd and yeaule with wicked wolffes, I can nocht haue a face.

ANE VTHIR.

When Chryst was onlie Arche-bischope, I pleasure haid to byde,
 To him to live, and him to pleise, I lyked tyme and tyde.
 Bot now sen onlie Chryst is nocht Arche-bischope, I do chuse
 To die to him, and ay to live, and all the world refuse.

AND VTHER.

I luikd gladlie for the King and breithring at Montrose,
 And at the dur of Deathe to fie Assemblie maid of those ;
 That I might earnestlie obtest the King and breithring all,
 That keippars of the scheipe fould nocht to wolffishe fasones fall.

Bot sen that now from erd till heavin, my Captan does me clam
 According to his right, I do beseik tham all for schame,
 Furthe of the heavines obtesting bathe the breithing and the King ;
 That keipars of the flock of Chryft, do nocht as Wolfes owering.

TO HIS FELLOW MINISTERS.

A thing maist hard, and quhilk requyres the man all haill indeid,
 Is heire on erthe the heavinlie flock of Chryft to gyd and feid.
 That pastor guid to this does call, the sam does separat
 The called from all warldlie cares, as to him dedicat ;
 And this as onlie cear he does withe grait sollicitude
 Impone, and of rewards for it does promise multitude,
 And as for vther things, he will nan of your hands requyre,
 Bot fathles negligens of this, he plagges with burning fyre.

HIS LETTER WILL AND WORDS TO THE KING.

Jhone Durie with a vers denyne, does call vpon the King,
 As sweitlie singng swan, when deathe his dayes till end did bring.
 O noble King, whom I esteim to braik the second place
 Nixt vnder him wha is abon, and first in euerie cace.
 For thie I ieopard haue my lyff in danger manie an ;
 For thie my praer hes aydant bein, bathe public and allan,
 And withe what mynd I praed for thie, and with what hart I faught,
 Withe that sam mynd and hart at deathe, this on thing I haue faught ;
 Let nocht the heavinlie Kirk of Chryft be rewld on erthlie wayes ;
 Let nocht the pastors for to twitch the scepter interpryse.
 Let ministers, all mystic things, and Kinglie Kings intreat,
 Set counsallars for ciuill things, and Lords into thy seat.
 Giff things devyne to God,—tak thyne—let peiple haue ther awin ;
 For vnder Chryft, the King impyre, distinguisht hes and knawin.

FINIS.

The Generall Assemblie convenit at Montrose in Merche 1600. Ther was
 the King in maner wounted occupied with his Commiffionars. The Modera-

tor laft,* delyverit verie guid doctrine befor noone, bot he was brought in effect to recant it at the efter noone befor the haill Affemblie, to the grait greiff of guid breithring, a grait stepe from a preceife honest minifter to a bifchope of the new ftrak, quhilk he becam the yeir efter.

The fam polecie was vfit to gett a Moderator for thair purpofe, quhilk was in the Synod of Fyff formentioned. For they put a number of the beft and maift eftimed breithren vpon the leittes, wharby the ring leaders in votting was remoued, and the vottes of the beft breithring diftracted, fum giffen till a man, an fum to an other; and in the meantyme, fic as the King was fure of, ged all a gett.

Nixt it was thought beft to put the choife of the haill Affemblie vpon the conference, and ther to reafoone all maters, wharby they might knaw what to bring in publict, and whow.

In the conference firft was intendit a treatie for vniform confent and aggreiment in opiniones, and therfor it was thought guid that four of the an opinioun, and four of the vther, fould go afyde to a chalmer tham alean, and confer togidder; the quhilks aggreing, wald giff guid hope of an vniuerfall. Thir aught fpendit an efter noone verie fructfullie, for we war verie plean, fquar, and compendius, efter proteftatioun befor God to be secret; and indeid I luiked for fum guid effect of our trauelles. But on the morn, when we on our part war readie to continow and go fordwart, the King wald haue na mair of that form, but wald haue the reafooning in the publict conference befor himfelf and certean of his Counfall, with the haill number of tham that war nominat be the Affemblie vpon the conference. And fa we entered in reafooning as followes:

Certeain Arguments vfed and proponed in the Conference at the Generall Affemblie hauldin at Montrofe in the moneth of Merche, 1600, with the Answer giffen at that tyme, fhortlie minuted.

FIRST, the Act of Parliament 1597, the title wharof is, "*That all Minifters prouydit to prelacies fould hane vot in Parliament,*" was requyrit to be redde,—the tenor wharof followes:

OUR Soueraine Lord and his Efteattes in Parliament, haueand speciall confideratioun and regard of the grait privileges and immunities granted be his Hines predeceffours of maift worthie memorie, to the balie Kirk within this realme, and to the speciall perfones exerceifing the offices, titles and dignities of prelacies within the fam; quhilks perfones hes euer represented an of the eftattes of

* Mr Peter Blakburn, now Bifchope of Aberdein.

this realme in all conventiones of the saids esteattes : And that the saids priuileges and fridomes bes bein from tyme to tyme renewed and confermed in the sam integritie and condition wharin they war at anie tyme of befor : Sa that his Maieftie acknowlages the saming now to be fallin and becoming vnder his Maiefties maift fauorable protection. Therfor his Maieftie, of his great zeall and singular affection, quhilk he alwayes bes to the advancment of the trew relligioun presentlie professit within this realme, with advys and consent of his Hines esteattes, statutes, decernes and declares : That the Kirk within this realme, wherin the sam religion is professed, is the trew and halie kirk ; and that sic pastors and ministers within the saming, as at anie tyme his Maieftie fall pleife to proude to the office, place, tytle, and dignitie of a bischope, abbot, or vther prelat, fall at all tyme heirefter haue vott in parliament, siklyk and als frielie as anie vther ecclesiasticall prelat haid at anie tyme bygean. And als declares that all and whatsumeuer bischopries presentlie vacand in his Hines hands, quhilks as yit ar vndisponit to anie persone, or quhilks fall happin at anie tyme heirefter to veak, salbe onlie disponit be his Maieftie to actuall preachers and ministers in the Kirk, or to sic vther perones as salbe fundin apt and qualified to vse and exerceise the office and function of a minister and preacher ; and wha in thair prouisionnes to the said bischopries fall accept in and vpon tham, to be actuall pastors and ministers ; and according therto, fall practife and exerceise the saming thereafter. Item, as concerning the office of the saids perones to be prouydit to the saids bischopries, in thair spirituall polecie and government in the Kirk, the Esteattes of Parliament hes remitted, and remites the saming to the Kings Maieftie, to be aduyfit, consulted, and agreit vpon be his Hines with the Generall Assemblie of the ministers, at sic tymes as his Maieftie fall think expedient to treat with tham thervpon : but preiudice alwayes in the mean tyme, of the iurisdiction and discipline of the Kirk, established be Actes of Parliament, maid in anie tyme preceiding, and permitted be the saids actes to all Generall and Provinciall Assemblies, and vther whatsumeuer Presbyteries and Sessionnes of the Kirk.

“ That the Constitutioun of the Generall Assemblie hauldin at Dondie 1598, takin as it is meined efter the mynd of the fore sett down Actes of Parliament, is flat repugnant to the Word of God.”

Argum. 1.

“ Antichristian and Anglican episcopall dignities, offices, places, and tytles, and all ecclesiasticall prelacies, ar flat repugnant to the Word of God. Luc. 22 ; i. Tim. 3 ; Tit. 1. ; i. Pit. 5 ; Math. 23, etc.

“ Bot sic is that quhilk is sett down in the act of parliament foreplaced, and meined in effect be the constitution of the said Assemblie. Ergo.”

Answerit : That all corruptionnes of these bischopries ar damned and reiectet ; and as to the act of parliament, it was alleagit to be formed and sett down be the invyours of the Kirks weill, of purpose that the benefit might be refused, and the kirk to ly over in the auld miserie and contempt.

Argum. 2.

“ That the Ministers of God separat from the comoun effeares of the warld,

sanctified and consecrat to the ministerie of Gods worshipping and saluatioun of his peiple, fould turn agane to the warld and bear a comoun office and charge therin and effeares therof, is flat repugnant to the Word of God.

"But sa it is that this Constitutioun will impon that on the ministers of God. Ergo."

The propositioun is proven be thir places following. Num. 3, 44, 45. "And the Lord spak vnto Moses, saying, Tak the Leuites for all the first born of the childring of Israell, and the Leuits salbe myn: I am the Lord." Num. 18, 6. "For lo, I haue taken the Leuites from the childring of Israell, quhilk as a gift argiuen to the Lord, to do the seruice of the Tabernacle of the Congregatioun." Deut. 10, 8. "The sam tym the Lord separat the tryb of Lewi, to bear the Ark of the Couenant of the Lord, to stand befor the Lord to minister vnto him, and to bleis in his nam, vnto this day." Deut. 18, 9. "The priests and the Leuites sall haue na part nor inheritance with Israell, for the Lord is thair inheritance, as he said vnto tham." Acts, 13, 2. "Now as they ministred vnto the Lord, and fasted, the Holie Ghost said, Separat me Barnabas and Saull for the wark whervnto I haue called tham." Rom. 1, 1. "Paull, a seruant of Jesus Chryft, put apart to pretche the Euangell of God."

The assumptioun is proven be the Act of Parliament, whar, vnto the ministerie is adioyned an office to be giffen be the King, called the office and dignitie of a bischope or ecclesiasticall prelat; and in the constitutioun of the Assemblie, it is determind to be of a mixt qualitie partlie, or halff ciuill, halff ecclesiastic.

This argument was answered be denying the assumptioun, and sa the Act of Parliament and conclusioun of the Assemblie; and planlie declarit that they fould bear na comoun office nor charge in things ciuill.

Argum. 3.

"That the Ministers of Chryft fould be distracted from preatching of the Word and doctrin, is flat repugnant to the Word of God.

"Bot this office and dignitie of a bischope, votting in parliament, &c. will distract. Ergo."

Luc. 9, 59. "Chryft sayes to an, Follow me; wha answerit, Let me first go burie my father. Chryft answerit, Let the dead burie the dead; and go thow and preatche the gospell of the kingdom of God. Another sayes, Maister, I will follow the, bot let me first go and tak ordour with my house. Chryft answerit, Na man putting hand to the pleuche, and lukiing bak, is meit for the Kingdom of God."

Deut. 33, 8. "And of Leui he said, Let thy Thummain and thy Vrim be withe the holie on; saying to his father, and to his mother, I have nocht sein him, nather knawes he his breithring, nor his awin childring, bot obserues thy word, and keipes thy couenant. They teache Jacob thy iudgments, and Israell thy law; they put incense before thy face, and brunt offrings vpon thyn altar."

Act. 6, 2. "Then the twoll called the multitud of the disciples togidder, and said, It is nocht meit that we sould leaue the Word of God to serue the Tables."

The argument takin from thir places, concludes stronglie. For giff these maist necessar, naturall, oeconomic, yea, and ecclesiasticall offices, sould nocht distract from the preatching of the Word, mikle les sould ciuill effeares and offices haue place to distract.

To the quhilks it was answerit, that they sould nocht be distracted, bot necessarlie employed in pretching of the Word, and in doctrine at these solem and comoun tymes, for the weill of the hail Kirk and Comoun Weill.

Argum. 4.

"Whosoeuer ar in tyme and out of tyme, day and night, to be occupied in the biffines of thair calling, sould be freed and haue immunitie from all vther turnes. Bot sa aught and ar the Pastors of the Kirk to be occupied. Ergo."

I. Chron. 9, 33. "These ar the cheiff fathers of the Leuites, abyding in the chalmers (of the temple) exemed (from warldlie turnes,) becaufe day and night the wark (of the temple) lay on tham."

II. Timoth. 4. "I attest thè befor God, and the Lord Jesus Chryst, wha sall iudge the quik and the dead at his appeirance and kingdome: Preatche the Word; be instant in tyme, and out of tyme; convict, reprove, exhort with all lang suffring and doctrine. Watche in all, suffer aduersitie, fulfill thy ministerie."

I. Tim. 4, 15, 16. "Tak cear of thir things; be occupied in thir; that thy forderance may be manifest to all men. Tak heid to thy self, and to the doctrine; abyde or remean thervpon: for in doing sa, thou fall saue bathe thy self and them that heirs thè."

Johan. 21, 15, 16, 17. "So, when they had dyned, Jesus said to Simon Peter, Simon, sone of Jonas, lowes thou me mair nor these? He said vnto him, Yea, Lord; thou knawes that I loue thè. He said vnto him, Feid my Lambes. And so thryse."

Act. 20, 20. "I pretched publiclie and throw euerie house; I warned euerie an, night and day, with teares."

Answer to this was : They salbe occupied in na thing by ther calling.

Argum. 5.

"To mak the charge of faulles fa light, that therwithall another may be ioyned and born is direct against the Word of God. Bot, Ergo."

Ezech. 34, 1, etc. "And the word of the Lord cam vnto me, saying, Sone of Man, prophesie against the Pastors of Israell, and say vnto tham : Thus sayeth the Lord God, Wo be to the pastors that feid thamselues ! sould nocht the scheiphird feid the flocks ? Yie eat the fatt and cleithe yow with the woll, bot yie feid nocht the flock. The weak haue yie nocht strainthned ; the seik haue ye nocht healed, nather haue yie bund vpe the broken, nor brought again that whilk was driuen away, nather haue yie fought that quhilk was lost, etc. They war skattered without a schiphird, and the scheipe wandrit," etc.

Zachar. 11, 17. "O, idoll scheiphird that leaues the flock, the sword salbe vpon his arm, and vpon his right ei. His arme salbe clein dried vpe, and his right ei salbe vtterlie darkned."

Act. 20, 20. "I keip bak from yow na thing that was profitable, but haue schawed yow, and haue taught yow opinlie, and throw euerie house. 26. I tak yow to record this day that I am pure fra the blood of all men. 28. Tak heid vnto yourselues, and to all the flock, wharof the Halie Ghaft hes maid yow owerfiars, to feid the Kirk of God, quhilk he hes purchaffed with his awin blod. 31. Therfor watche, and remember, that be the space of thrie yeirs I ceased nocht to warn euerie an, bathe night and day withe teares."

Pit. 5, 2. "Feid the flock of God, caring for it with a readie mynd. 8. Be sober, and watche ; for your aduersar the deuill goes about lyk a roaring lyon, feiking whom he may deuore."

II. Cor. 2, 15. "For we ar vnto God the sweit sauour of Chryft, in tham that ar saiffed, and in tham that pearishe. 16. To the an we ar the sauour of death vnto deathe, and to the vther the sauour of lyff vnto lyff : and wha is sufficient for these things ? 17. For we ar nocht as manie, quhilk mak merchandis of the Word of God, but as of sinceritie, but as of God, in the fight of God we speak in Chryft."

Heb. 13, 17. "Obey your gydes, and be subiect to tham, for they watche ouer yowr faulles, as sic as fall giff a compt for tham."

The Answer was be denying the assumptioun, and sa, as in all ther answers, in effect denying the thing they war doing.

Argum. 6.

"The iumbling and confounding of Jurisdictiones and callings, quhilk God hes diftinguifit in perfones and maner of handling, is againft the Word : Bot fa it is that this Constitution imports that expreflie, terming thair office to be of a mixt qualitie. Ergo."

Num. 18, 4, 7. "Yie fall keip the charge of the Tabernacle of the Congregation, for all the fervice of the Tabernacle, and na ftranger fall com neir to yow. The ftranger that cometh neir falbe flaine."

The minifters then [ar] of Gods fervice, and the ciuill adminiftrators ar ftrangers ane to an vther, and fould nocht be confoundit vnder pean of deathe.

II. Chron. 19, 11. "Behauld, Amaria the preift falbe cheif ower yow in all maters of the Lord ; and Zebadia the fone of Ifmaell, a rewlar of the houfe of Juda, falbe for all the Kings effeares."

Math. 22, 21. "Giue vnto Cæſar that quhilk is Cæſars, and to God quhilk is Gods."

Deut. 22, 9, 10, 11. "Thow fall nocht ſaw thy vynyearch with diuerſe kynd of ſeids, leaſt thow defyll the increaſs of the ſeid quhilk thow hes ſawin, and the fruit of the vynyearch. Thou fall nocht plow with an ox and an aſs togidder. Thow fall nocht wear a garment of diuers ſortes, as of wollen and linning togidder."

This was answerit be a denyall of iumling and confuſioun, bot with a granting of conioyning and coniunctioun, and ſa all ane, and bewraying of the purpoſe quhilk they ſeimed befor to deny, viz. to conioyne a ciuill office with an eccleſiaſtic.

Argum. 7.

"That the officiars of Chryſts Kingdome ſould meddle with things nocht perteyning therto, is ἀλλοτριωσις ποιεῖν againſt the Scripture. I. Pit. 4, 15. Bot polytic and ciuill effeares ar ſic. Ergo."

Johan. 6, 15. "Jeſus then knew that they war to com and tak him and mak him thair king, he withdrew himſelf vnto the montan alan."

Johan. 18, 36. "Jeſus answerit and ſaid vnto Pilat, My kingdom is nocht of this world."

Luc. 12, 13, 14. "An of the multitud ſaid vnto him, Maifter, ſpeak to my breithring, that he may deuyd the heritage with mie. He ſaid vnto him, O man, wha maid me iudge or parter ower yow?"

Johan. 8, 11. "Jeſus ſaid to the adulteres, Nather do I iudge thie ; go, and ſin na mair."

It was answerit, That the spirituall and ciuill fonctionnes differs nocht in subiect, bot in maner and form of handling and treatting of ane and the sam subiect to diuers endes; and that Chryfts officers salbe vrgit to handle things ciuill na vther wayes bot spiritualie.

Argum. 8.

"That Chryfts ministers sould bear warldlie preeminence, bruik ambitius stylls, and be callit *εὐαγγελισται*, gratius Lords, is against the Word of God. But this constitutioun will permit, yea, and mak tham sa to do. Ergo."

Math. 23, 6. "The Scribes and Pharifies loue *προκαθισταν* at souters, and *προκαθιδρουν* in the Synagoge, salutatioun in the mercats, and to be called Rabbi. Bot be yie nocht callit Rabbi, for yie haue a Maister *καθηγητης* Chryft; and yie ar all breithring, &c. Let him that is grait amang yow be seruant; for whosoever will lift himself vpe salbe caft down, and he that will demit himself salbe lift vpe."

Luc. 22, 25. "Ther enterit a contention amang them wha sould be the maist or graitest. But he said vnto tham, The Kings of the nations bears rewl ower tham, and ar called *εὐαγγελισται*, gratius Lords. Bot be yie nocht sa; bot he that is maist amang yow, let him be as least, and he that is the gyd as the seruant."

Math. 20, 26. "Bot it fall nocht be sa amangs yow; bot whosoever wilbe grait amangs yow, let him be your seruant."

To this was answerit, That this quhilk they war about to do, sould nather permit nor mak warldlie preeminence nor ambitius stylls.

Argum. 9.

"That the souldiour of God sould be involued in the effeares of this lyff, is flat repugnant to the Word of God: Bot this will involue him. Ergo."

Num. 4, 3. "From threttie yeir auld, and aboue vnto fiftie yeir, all that is meit to tak on this warfear, to do the wark in the Tabernacle of the congregation."

II. Tim. 2, 3, 4. "Thow therfor suffer affliction; as a guid souldiour of Jesus Chryft. Na man that warreth, intanglit him self with the effeares of this lyff; that he may please him wha hes schosen him to be a souldier," &c.

Answerit: They fall nocht be involuit, nor sould nocht, be the nature of ther calling.

Argum. 10.

“ The magistrat and ciuill rewlars pretched nocht the Word, nor minifters facraments, nor exerceifes spirituall difcipline, acknowlaging thefe things impertinent to thair functioun. Ergo, Nather fould the minifters mak ciuill lawes, nor iudge and rewell conform therto.”

Answer : It was nocht meinit be that voting in Parliament, that the minifters fould vfe iudicator ciuill or criminall, or anie part of the magistrats office. For that the King was onlie Judge in the Parliament, and the Efteattes gaue but thair aduys.

Argum. 11.

“ That quhilk wantes bathe precept and exemple in the Evangels, Actes and Epiftles of the Apoftles, and in the haill ftorie and wreitings of the Chriftian Kirks, till almoft aught hounder yeirs efter Chryft, and at what tyme the Papes cam to that fchamles vfurpatioun of bathe the fwords, and fett himfelf in that chair of peftilence and pryde, treadding on the neks of emperours and kings, &c. is na wayes to be admitted or fufferit in our reformed Kirk.

“ Bot fic is this new office of a mixed qualitie. Ergo.”

For answer to this was broucht furthe exemples of the Auld Testament ; Melchizedek, King and Preift ; the government of the Kirk in the families of the Patriarches. Item, Mofes and the Leuittes, wha war apointed iudges and interpreters of the law athort the land.

To this replied : Melchizedek, Mofes, nor the Hie Preift, can nocht be examples for the Evangelicall minifterie, being types of the heid and foveran hiche King and preift, the Lord Jefus Chryft. Also Mofes and Aron war breithring indeid ; bot efter Arones consecratioun buir diftinct offices, fchawing ws that the ecclefiaftic and ciuill rewlars fould liue as breithring, bot euerie an to be about thair awin office and calling for vthers mutuall weifear. As for the government of the families, ther was an vther reafone therof, then of cities and comoun weilles, in fa far as he that rewles his familie, rewles bot himfelf ; bot wha rewles a citie or comoun welthe, governs manie families ; therfor Arift. 1. Pol. makes an effentiall difference betwix the adminiftrationnes of a republic and familie. And finalie, as for the Leuittes, they representit na ecclefiaftic euangelicall office ; and concerning thofe that war apointed שפטים שפטים שפטים, called in the Gofpell γραμματεας, giff they represented anie office vnder the Evangell, it was the office of *doctores*, fa that therby the Doctors fould be apointed votters in Parliament.

Argum. 12.

"The subiect of the office of a minister, and of a ciuill warldlie office, ar diuers and contrar ; therfor an can nocht be occupied in bathe."

Rom. 8, 5, 6, 7. "They that ar efter the fleshe, fauour the things of the fleshe ; but they that ar efter the spreit, the things of the sprit. The welsdome of the fleche is deathe ; but the wisdom of the sprit is lyff and peace. The welsdome of the fleshe is enemie against God : it is nocht subiect to the Law of God, nather indeid can be."

1 Cor. 2, 12. "We haue nocht receaued the sprit of the warld, but the spreit quhilk is of God, that we may know the things that ar giffen to ws of God ; but the naturall man perceaues nocht the things of the sprit of God ; for they ar folishnes to him. Nather can he know tham, for they ar spiritalie decernit."

1 Jhon. 2, 15, 16. "Loue nocht the warld, nor the things that ar in the warld : Giue anie man loue the warld, the loue of the father is nocht in him ; for all that is in the warld (as the lust of the fleche, the lust of the eis, and the pryd of lyff) is nocht of the father, but of the warld. And the warld passethe away, and the lust therof, but he that fulfilleth the will of God, abyds for euer.

It was answerit : That this argument was against warldlie, vnchristian, and vn sanctified ciuill offices and actionnes. Replyed : That manie alleadgit Christian war mair impius and iniust, nor the Persian, Grecian, and Roman.

Argum. 13.

"The maner of doing of the an is in lyk maner aduers to the vther, as is euident of the sam places, and manie vther. Ergo."

And heir was pertinentlie vsed the Apollog of Æsop anent the Colziar and the Wakar ; wharof the Colziar desyrit to dwell befyde and with the Wakar, alleaging manie commodities that might com to bathe. Bot the Wakar, weill advyfit, refused altogidder ; "For it is nocht possible, sayes he, but thy occupatioun will mar myne, for thow makes blak, and I mak whait."

Argum. 14.

"Thair end ar also contrar : The ministers office being to fishe men out of the fie of this warld vnto God ; quhilk they can nocht do giff they ly plunging in the warld thamselues."

Thus said Chryst to his disciples, Piter, Jhone, &c.—"Follow me, and I will mak yow fischars of men."

Argum. 15.

"The experience of the Kirk in all ages sen that corruptioun enterit in, and namlie in our awin age, nocht onlie amangs the Papiſts, bot in our nighbour land of Eingland, and amangs ourſelues, cleirlye proues, and loudlie cryes, That it is nocht poſſible that they can ſtand togidder. Therfor the Quein of Einglands dictum is, when ſche makes a biſchope, 'Alas! for pitie! for we haue marred a guid preatchour to day.' And what geppes of gear our biſchopes hes bein in Scotland, and is, the haill cowntrie kennes.

"The experience alſo of the godlye paſtors teaches tham this, when they haue bein bot neuer ſa lytle, and of neceſſitie occupied in the warld, whow hard it is to gather thamſelues again, and gett the hart ſett towards God and thair ſpirituall dewties and actionnes—*Qui ambulat in ſole, coloratur; qui tangit picem inquinatur; qui frequentat aulam et curiam, profanatur. Forum Pontificis Petrum ad Chriſti abnegationem adegit. Quæ eſt corporum conſtitutio, ea eſt et morum. Circumpoſito ære calido caleſcimus, et rurfus frigido frigefcimus. Sic cum ſanctis ſanctus eris, cum peruerſis peruerteris.*

"Math. 6. 24. "No man can ſerue twa maiſters; ather ſall he hait the an, and loue the vther, or cleiue to that an, and deſpyſe the vther: Yie can nocht ſerue God and Mammon."

Argum. 16.

"Nature and the ſam experience hes dyted this axiom and proverbe, A of-
fice for a man is aneuche; and, Manie yrons in the fyre, ſum will cull. Ther-
for, the wyſe men in nature, Plato and Ariſtotle, in thair Republics, ſetts
down the ſam *εις προς εν*, and baniſſes therfra *δδελισκολυχησιν* and *δορυδρηπανον*, inſtru-
ments ſerving for ma vſſes at annes, as vnprofitable, and that ſpilles things, &c.

"Now gif in a ciuill comoun weill by the light of nature, *in ſubiecto homo-
genio*, a turn and office is aneuche for a man, ſurlie it is na wayes convenient
nor poſſible, that *in ſubiecto heterogenio*, viz. bathe in Kirk and Comoun weill,
a man can bear twa offices."

Argum. 17.

"That quhilk hes bein as a peſt eſchewit, ſtreatlie forbiddin be Actes, and
ſtoutlye ſtand againſt in publict doctrine, and at all aſſemblies, ſen the firſt
planting of the ſinceritie of the Goſpell within this realm, ſould nocht now
be perſwaſioun and moyen of Court, be brought in within the Kirk: But ſic
is this. Ergo."

The Actes of our Generall Assemblies forbids a minister to ioyne with his ministerie the office of a notar, housbandrie, or laboring of land, hostellarrie, &c. vnder pean of depositions.

Theod. Bezā ad Knoxium, Epist. 79 :—"Sed et istud (mī Knoxe) te ceterosque fratres velim meminisse, quod iam oculis pene ipsis obversatur : sicut episcopi papatum pepererunt, ita pseudo episcopos papatus reliquias, epicureismum terris invecturos. Hanc pestem caueant qui saluam ecclesiam cupiunt, et cum illam e Scotia in tempore profligaris, ne quæso illam vnquam admittas, quantum vis vnitatis retinendæ specie, quæ veteres etiam optimos multos fefellit, blandiatur."

Argum. 18.

And Last : The iudgment of the fathers and doctors of the Kirk, antient and modern, auld and new :—Tertullian, Cyrillus, Primasius, Ambros, etc.

Tertull. de Idololat. cap. 18.—"Si potestatem nullam ne in suos quidem exercuit Christus, quibus sordido ministerio functus est, si regem se fieri, conscius sui regni refugit, plenissime dedit formam suis dirigendo omni fastigio et suggestu, tam dignitatis quam potestatis. Quis enim magis his usus fuisset quam Dei filius? quales enim fasces producerent? quale aurum de capite radiaret nisi gloriam sæculi alienam, et sibi et suis iudicasset?

"Ideo, quæ noluit reiecit, quæ reiecit damnauit, quæ damnauit in pompa diaboli deputauit."

Cyrillus in Joan. lib. 3, cap. 20 :—"Honor et gloria mundi fugienda sunt iis, qui volunt gloriam Dei consequi."

Primasius in 2 Tim. 2 :—"Comparatione militum vtitur, vt ostendat multo magis, nos a negociis secularibus liberos, esse debere vt Christo placeamus, si etiam sæculi milites, a reliquis sæculi actibus vacant, vt possint regi suo placere."

Ambros. in Epist. 2, Tim. 2 :—"Ecclesiasticus autem idcirco Deo se probat vt huic denotus officium impleat quod spondit, in Dei rebus sollicitus, a seculari negotio alienus. Non enim convenit vnum duplicem habere professionem."

Bernard. de Consider. lib. 2, cap. 4 :—"Apostolis interdicitur dominatus, ergo tu vsurpare aude, aut dominus apostolat, aut Apostolus dominatum, plane ab vtraque prohiberis; si vtrumque simul habere voles, perdes vtrumque."

Idem.—"Non monstrabunt vbi quisquam Apostolorum aliquando iudex sederit hominum, aut diuisor terminorum, aut distributor terrarum, stetit denique lego apostolos iudicandos, sedisse iudicantes non lego."

Can. Apost. Can. 80 :—"Dicimus quod non oportet Episcopum aut presby-

terum, publicis se administrationibus immittere sed vacare, et commodum se exhibere vñibus ecclesiasticis. Animum igitur inducito hoc non facere aut deponitor. Nemo enim potest duobus dominis seruire.”

Vide Gregor. lib. 1. Epistolarum. Epist. 5. ad Theotistam, Imperatoris sororem.

Synod. Nicen. Can. Sylva. et Constant.—“Nemo clericus vel diaconus vel presbyter propter causam suam quamlibet intret in curiam, quoniam omnis curia a cruore dicta est: Et si quis clericus in curiam introeat, anathema suscipiat, nunquam rediens ad matrem ecclesiam.”

Damasus et Conc. Neocar. et Antioch. Anno 371:—“Episcopi qui secularibus intenti curis greges chorepiscopis vel curiis commendant, videntur mihi meretricibus similes, quæ statim ut pariunt, infantes suos aliis nutricibus tradunt educandos, quo suam citius libidinem explere valeant. Sic et isti infantes suos, i. populos sibi commissos aliis educandos tradunt, ut suas libidines expleant, i. pro suo libitu secularibus curis inhihent, et quod unicuique visum fuerit liberius agant. Pro talibus enim animæ negliguntur, omnes pereunt, morbi crescunt, hæreses et schismata prodeunt, destruuntur ecclesiæ, sacerdotes vitiantur, et reliqua mala proueniunt. Non taliter dominus docuit nec Apostoli instituerunt. Sed ipsi qui curam suscipiunt ipsi peragant, et ipsi proprios manipulos domino representent. Nam ipse ouem perditam diligenter quæruit, ipse inuenit, ipse propriis humeris reportauit, nosque id ipsum facere perdocuit. Si ipse pro ouibus tantam curam habuit, quid nos miseri dicturi sumus, qui etiam pro ouibus nobis commissis curam impendere negligimus, et aliis eas educandas tradidimus? Audiant quæso quid beatus Jacob dixerit focero suo:—‘Viginti annos fui tecum; oues tuæ et capre steriles non fuerunt; arietes gregis tui non comedi, nec captum a bestia ostendi tibi, ego damnum omne reddebam, et quidquid furto perierat a me exigebas: die noctuque æstu vrgebar et gelu; fugiebat somnus ab oculis meis.’ Si ergo sic laborat et vigilat qui pascit oues Laban, quanto labori, quantisque vigiliis debet intendere qui pascit oues Dei? Sed in his omnibus nos instruat qui pro ouibus suis dedit animam.”

Calvinus in Epist. ad 1 Tim. 2.:—“Semper pastorem meminisse oportet veteris proverbii, HOC AGE, quod significat ita serio incumbendum esse peragendis sacris, ut studium eius et intentionem nihil aliud impediat.”

P. Martyr, in loc. Com. Clas. 4. cap. 13.—“Distingui oportet has functiones ciuilis et ecclesiastica, quia vtraque earum seorsim totum hominem requirit: imo vix ullus vnquam repertus est qui alterutram recte obire posset, adeo est difficilis vtraque prouincia.”

Synodus 4 Carthagenensis.—“ Vt Episcopus nullam rei familiaris curam ad se reuocet, sed vt lectioni et orationi et verbo prædicationis tantum modo vacat.”

Synod. Calcedon. Œcumenica. confessu 15.—“ Ne episcopi, clerici et monachi rebus se polyticis implicant, aut prædia aliena conducant.”

Sexti Vniuers. Synodus Constantinopolita. Con. 80.—“ Episcopis non competere ecclesiasticam et politicam eminentiam. Episcopus aut presbyter aut diaconus, militiæ vacans, et volens vtrumque, principatum romanum et sacerdotalem dignitatem deponitor: Nam quæ Cæsaris sunt Cæsari, et quæ Dei Deo.”

Ex Epistola Concilii Africani ad Papam Celestinum.—“ Executores etiam clericos vestros quibusque potentibus nolite mittere, nolite concedere ne fumum typhum seculi in ecclesiam Christi quæ lucem simplicitatis et humilitatis diem Deum videre cupientibus præfert videamur inducere.”

Synod. Macrensi.—“ Nec Rex, pontificis dignitatem, nec pontifex regiam potestatem sibi usurpare præsumat. Sic actionibus propriis dignitatibusque a Deo distinguuntur; vt et Christiani reges pro æterna vita pontificibus indigerent, et pontifices pro temporalium rerum cursu regum dispositionibus vterentur, quatenus spiritualis actio a carnalibus distaret in cursibus, et ideo militans domino minime, se negotiis secularibus implicaret, ac vicissim non ille rebus diuinis presidere videretur.”

Synodus Romana, an. 1215.—“ Vniuersis clericis interdicimus, ne quis prætextu ecclesiasticæ libertatis suam de cætero iurisdictionem extendat in præiudicium iusticiæ secularis: vt quæ sunt Cæsaris reddantur Cæsari, et quæ sunt Dei, Deo.”

Bohemi quatuor articulos Basiliensi Synodo proponunt, quorum secundus est:—“ De ciuili dominio, quod interdictum clericis diuina lege dicebant.—Gesnerus de Synodis.”

Of thir and the lyk places, the Ancients and Neotoriks are full and cleir when euer they treat of this mater.

Thir arguments being sa strang and cleir, could nocht be denyit, therfor in effect they war all granted; and yit they fought be all the labor and meanes they could, to gett it past in assemblie be maniest vottes, “ That these vottars in Parliament sould stand in the persones chosen, ad vitam.” Bot it was be manie honest and guid breithring mightelie withstod in open assemblie, sa that in votting it past against tham, and was concludit *annuatim*.

My vncl, Mr Andro, cam to that assemblie, bot the King called for him and

quarrelit him for his coming; wha, efter the auld maner, dischargit his conscience to him with all fredome and zeall; and going from the King in grait feruencie, said, putting his hand to his crag:—"S', tak yow this head, and gar cut it af; gif yie will; yie sall sooner get it, or I betray the cause of Chryft." And sa he remeanit in the town all the whyll, and furnisit arguments to the breithring, and mightelie strytned and incuragit tham.

This yeir, in the monethe of August, the fyft day therof, the Erle of Gowrie, and his brother Mr Alexander, war flean be the Kings folks at St Jhonstoun, for a maist hid and horroble conspiracie, intendit be tham to haue cut af the King;* and, in the monethe of Nouember thereafter, forfaultit in Parliament, &c. The King immediatlíe thereafter fend ower the word to the Counsall that was at Edinbruche, commanding the ministers of Edinbruche to publish the maner in pulpit, and moue the peiple to giff thanks with tham to God for the Kings preseruatioun. The ministers gladlie aggreit to thank God for the Kings delyverance, but to declar and preache the maner in particular as a treuthe of God out of pulpit, because the informationes war diuers and vncertain, they refusit. This occasioun was gripped at till vndo that ministerie, quhilk ofteneft and maist crofit the Court in all euill proceedings, and was the graiteft auband and terroure to Sessioun, nobilitie, and all the land, to keipe tham from impietie, iniustice, and all wickednes. The King cam to Edinbruche; whar he was receavit with grait concourfe, and past in persone to the mercat cors of Edinbruche, and thair causit his awin minister, Mr Patrik Galloway, mak a declaratioun of the mater to the peiple, the quhilk the King himselff secoundit and confirmit, to moue the peiple to dewtie and thankfulness. Therefter satt in counsall with his ordinarie counsallours, and gaue out a sacrilegius sentence against the ministers of Edinbruche, vsurping Chryft and his Kirks place and authoritie, deposit tham from pretching the Gospell within his countrey for euer; quhilk was a houndreth tymes war nor if be form of ciuill proces he haid hangit tham; because of the vsurpatioun of

* A little besor, or hard about the day of this accident, the fie at an instant, about a law water, debordet and ran vp abon the fie mark, hier nor at anie stream tyd, athort all the coast syde of Fyff, and at an instant reteired again to almaist a law water, to the grait admiratioun of all, and skathe don to sum.

About that sam tyme, lying in Kinkell, I dreamed my wyff was dead, and wakning apprehendit the sam, sa that with grait heavines of hairt, I murned for hir all that day, even efter I knew the contrar. And indeid thereafter sche was strucken with sic infirmitie, that sche could nocht be a wyff to mie.

Chryfts iurisdiction and his Kirks, wha hes onlie powar to call and depose his servants.

The Dron, the Doungoun, and the Draught,
 Did mak thair cannon of the King,
 Syn feirfullie withe ws they faught,
 And down to dirt they did ws ding.

Therefter the Commiffionars war wrettin for to Falkland,* whar the mater was schawin ws at lainthe, and ordeanit that the Synodalls fould conveyn and aggrie anent a form of publick thankgiffing, and apoint a certean to conveyn at Edinbruche in the monethe of October following, to tak ordour with the minifterie of Edinbruche.

At that Synod hauldin at Dumfermling, I, being Moderator, cam from it to the King at Falkland, and schew his Maieftie the forme of thankgiffing concludit. And vſing that occaſioun, maid humble fute for my colleg Mr Jhone Dykes; and, God moving the Kings hart, obtained libertie to him to glorifie God again, in the exerceis of his minifterie at our awin Kirk.

Bot being freed from that quhilk was na ſmall exerceis to my mynd, being then reſolued to haue left Commiſſionarie, Court, and all that courſe, I was compelled of conſcience to continow with a mair hevie and greiws faſcherie, labour and pean, bathe of mynd and body for that minifterie of Edinbruche; for twa of the breithring being all commandit af the town, cam to my hous and vrgit me to continow in my Commiſſionarie for thair cauſe. The King wald haue bein at the planting of Edinbruche with vthers. I ſchew him this could nocht be till the preſent miniſters war depoſit be the Kirk, or be his ciuill iudicator iuſtlie cut af, giff ſa they haid deſeruit, for na honeſt man wald tak ther rounes ower thair heid; and certean I was that nan of the twa could be iuſtlie done. Sa that of neceſſitie they behoued to be reſoit in thair awin rounes, or the places to weak; alſo the peiple of Edinbruche thamſelues was a grait helpe, for they ſtud honeſtly affected to thair awin, and wald agrie to nan vther.

The meitting of the Commiſſionars from all the provinces was at Halyrudhous in October. Ther was lang reaſoning and deuyſing anent the minifterie of Edinbruche; bot do what the King could, they could nocht gett by that

* At that tyme being in Falkland, I ſaw a ſunambulus, a Frenchman, play ſtrang and incredible prottikis vpon ſtented takell in the palace clos befor the King, Quein, and hail Court. This was politiklie done to mitigat the Quein and peiple for Gowries ſlauchter. Even then was Henderſone tryed befor ws, and Gowries pedagog wha haid bein buted.

quhilk I haid spoken. Therfor the King declaring his determinatioun that they sould neuer come in Edinbruche againe, and the Kirk thinking it hard that that ministerie sould veak, it was thought meit that the cais sould be schawin to the ministers of Edinbruche thamselues, and sie giff they wald content of thair awin accord to yeild to transportatioun. For the quhilk purpose, the King and breithring convenit directed Mr Wilyeam Scot, Jhone Carmichael and me to schaw this mater to the breithring of Edinbruche, and report thair answer. And when we war absent, the King with his Commiffionars, and the breithring ther conveyined, in what form I can nocht tell, nominats and chufes thrie Bischopes, Mr David Lindsay, Bischope of Ros; Mr Piter Blakburn, Bischope of Aberdein; and Mr George Gladsteanes, Bischope of Catnes, apointing tham to vott for the Kirk in the nixt Parliament at the forfaulterie of the Erl of Gowrey, without anie regard had to the Caveates or Conclufioun of the last Generall Assemblie. Wharof we knew na thing till that Convention was dimiffit.

1601.—Sa that mater of the ministerie of Edinbruche keipit me catching heir and ther all that wintar, with grait heavines of hart for the wrak of the libertie of Chryfts Kirk, overthrow of the Sion of his Jerusalem, the Kirk of Edinbruche, and baniffing from his natue countrey of that maist notable, vpright, and halie servant of Chryft, Mr Robert Bruce; till in the spring tyme, at the begining of Apryll, it pleasit my God, in fatherlie cear and affectioun, to delyver me from these publict vexationnes, be leying his hand on my awin persone, and visiting me with peanes and perplexities, of heavie seiknes of body, and grait conflictes of mynd, quhilk his Maiesties guid sprit and myne only knawes, and fall keipe in secrete till it please him to inspyre; sa that these exerceises of my spreit may be published to his glorie, and confort of sic consciences as militattes vnder the standart of Chryft, in the feghting feilds of this erd and lyff. My seiknes, with the manifald schowres of the vexationnes of mynd, continowed yeir and day; bot he wha vphalds and confortes the contrait and humble, did vphald and confort me, to whom therfor be euerlasting praise—Amen.*

In the tyme of my seiknes, the Generall Assemblie, apointed to be hauldin

* MEMOR.—The Conference of Brintyland in the monethe of Meroche. Item, the Synod of St Andros against the Papists, whar Mr Jhone Hamilton was excommunicat; therat I taucht vpon the Testament of Moses concerning Leui, and pennit Articles and petitiones, presentit tham to the King at Halirudhous, with lytle thanks or effect.

at St Andros, was, be the Kings proclamation at Mercat croffes, commandit to be keipit with him at Brinteyland in the monethe of May. To the quhilk, whowbeit feik and vnable, it behoued me to wryt. The quhilk Letter the King tuk out of the Moderators hand and sufferit it nocht to be read, but keipit it in his awin poutche, and hes it leyd vpe, as I am informed, amangs his priuie wryttes as yit, for what purpose tyme will declar. The copie wharof, word be word, I thought therfor guid to sett down heir :

To the godlie Fathers and Breithring conuenit in this present Generall Assemblie at Brintyland, May 1601, J. M. wissethe grace, mercie, and peace from God throw Jesus Chryft, with the spreit of fredome, vprightnes and fathfulness.

HAUINGE manie wayes a calling to be present with yow at this Assemblie, (godlie fathers and deir breithring) and stayit onlie be infirmitie of body, efter a lang and soar seiknes, I could nocht at least bot communicat my mynd with yow schortlie in wryt. And first as concerning his Ma^{ty}: Sen it has pleast God to indew him with sic a rare and singular grace, as to resolute to bestow him self, his stat, and all that God hes giffen him in possessioun, or tytyle, for glorefeing of Chryft, King of Kings, in the meantenance of his gospeil and trew religioun; and now to put hand to iustice againt impietie, wrang and all oppressioun, to kythe in effect the trew and earnest dispositioun of his hart.* I think it all our partes to praise God vncessantlie therfor, and to concur and ioyne with his Maiestie in our calling to our vttermaist, namlie in steiring vpe and moving the harts of his peiple to his reuerence and obedience, yea, to bestow thair liues and all that they haue with his Hines in that cause, and in all his Maiesties effeares that may serue for the weill therof. And trewlie they ar worthie to be accursed, and nocht bruike the nam of Christian nor Scottes men, bot esteimed enemies to God, Relligioun, and his Hines, that will nocht willinglie yeild heirvnto, as Deborah cryes, "Curse Meror, sayethe the angell of the Lord, curse, because they cam nocht to assist the Lord againt the mightie." I wald wis therfor for this effect, as in the dayes of Afa and Joas, kings of Juda, namlie according to the derection of guid Jehoiada the preist, that solemne covenants and bands, the Word of God and prayer going befor, war maid betwix God and the King, God and the peiple, and betwix the King and the peiple, beginning in this present Assemblie, and sa going to Provinciales, Presbyteries, and throw euerie Congregatioun of this land.

Nixt, as concerning the Ministerie of Edinbruche, I hald fast that aggreiment of the breithring conueinet in Brintyland in the monethe of Merche last; and wald beseik the breithring of the Assemblie till insist with his Maiestie, with the reasonnes sett down at that conference, and sic vther as God will furneise, ioyning prayer to God wha hes the Kings hart in his hand, wherby his Hines might be brought to yeild thervnto, as a speciall weill nocht onlie of the Kirk, but of his Maiesties esteat and effeares (gif God hes giffen me anie eis to sie anie thing in tham.) For by that, that the cheiff blokhous of the Lords Jerusalem in this land can nocht, in my iudgment, be weill fortified without tham. In my conscience I knaw nocht brauer trompettes to incourage, moue and sett

* NOTA.—The King haid maid grait professioun and promises anent relligioun, vnderstanding that the Jesuites in England war his concurrut enemies; and haid latlie execut iustice vpon grait personages for oppressioun notable.

fordwart the peiple to his Maiefties obedience and affiftance, when occaſioun of his Maiefties wechtielt effeare may craue the ſam. And trewlie, when I pas throw the formes of proceedings with myſelf to ſpy out what may befall in end, I can nocht ſie gif it be weil, bot it wilbe repoſſeffioun; for proceſſes wilbe fund hard; transportation full of falcherie and inconveniats, and in end ſectles wanting contentment; therfor the beſt mon be repoſſeffioun, whervato I pray God his Maiefties hart may be inclyned as the hail breitheringes ar I am ſure.

Bot ther is heir an incident (deir breither) of graitter importance nor all the reſt, wherment I mon nocht onlie exhort yow, bot in the nam of Chryſt charge and adiure yow, as yie will anſwer to Him vpon your fidelitie in his ſeruice, that yie endenour to redres it. This is that intereſt quhilk Chryſt ſuſtenit be that act and decreit of Counſall, wherby the miniſters of Edinbruche ar depoſit from pretching in anie tyme heirefter, becauſe they reſuſit to pretche and gif thanks as was enioyned to thame be the ſaid Counſall; the graitteſt intereſt that euer Chryſt ſuſtenit in this land, for gif he hes nocht ſoll powar to chaſe, call and depoſe his awin meſſengers and ambaffadours, he hes na powar at all. His Maieſtie hes ſchawin him ſelf, in my heiring diuers tymes, willing that this ſould be amendit; bot I feir the decreit ſtands in the buiks without anie not thervpon. Forgett nocht this, bot remember it as the graitteſt point yie haue to do. And let nocht, I humbly beſeik, his Maieſtie and Counſall be miſcontent with the bringing of this in heid, for the honour of Chryſt, and feir of his iuſt wrathe againſt ſic as ſay, *Notemus hunc regnare ſupra nos*, (Luc. 19, 14, 27.) confranes me; the quhilk I wis to be als far from his Hienes and honourable Counſall, as from my awin hart and ſaull; bot contrarie wayes, that in the fawour, and be the bleſſing of Chryſt, his throne, as the throne of David, may be eſtabliſhed and floriſhe as the palme.

Now as to the reſt, reuiſe your Caueattes, for corruption creipes faſt on, and is corroborat be cuſtom; fight the concluſioun of your laſt Aſſembly, and ſie gif maters hes proceedit conform thervato or nocht, gif it may pleiſe his Maieſtie to permit thir thinges to be done at this tyme, (quhilk indeid ar maift neceſſar to be done, vtherwayes it is nocht poſſible to keipe fra corruption). Fordar, the reſtraining of the fredome of our Generall Aſſemblies in the ordinar conventionnes thairof, wald be heaveilie compleanit vpon and regratit to his Maieſtie; for ſeing we haue full powar and expreſ charge of Chryſt, the onlie King of his Kirk, to meit and convein togidder for the government therof, and hes our ordinarie conventionnes annes in the yeir at leaſt, and oſter *pro re nata* approven be his Maieſtie in his lawes and Actes of Parliament, (Parl. 1592, Act 1). Wharfor ſould our meittings depend on licences, letters and proclamations, namlie whill vther eſteattes, as of barrones and brouches, ar permitted to uſe ther priuillage frelie? Sall the Kirk of Jeſus Chryſt be les regardit, and reſtranit in hir fredome and priuillage, in a ſetlit and conſtitut eſteat, vnder the protection of a rare Chriſtian magiſtrat? God forbid!

Finalie, my deir breithring, charitie and the loue of Chryſt comands me to mak yow warning be my experience, that in all your ſpeitches yie reſpect the trew profit of the Kirk, and of his Maieſties eſteat ioynt therwith, and nocht preſent pleaſuring. Now the trew profit is that quhilk hes the warrand in the law and the Prophetes, whowſoeuer the reaſone of men think of it. We ſould be the mouthe of God to all. His law ſould be in our lippes, and trew wiſdome in our mouthes. Our ſpeitches ſould be the ſpeitches and oracles of God. And, as the lawers ſayes, It is ſcham to ſpeak without a law; mikle mair ſay we, It is ſcham befor God and his angeles, and befor the Kirk of God, to the diſpenſator of the heavinlie myſteries, to ſpeak without Scriptoure and warrand of the Word of God. Tak head to this, vtherwayes when God beginnes to tak yow aſyde and racken with yow, and ley on his hand, as I thank his fatherlie affection he hes done with me,

ye will detest from your hart the facionnes of this world; the wisdome of fleche and bluid, the exemple and maner of doing of this tyme in speciall; yea, ye will repent and rew that euer ye knew or followed tham.

In conclusioun, I ley down at your feit my Commiffioun, as the pynnour does his burding when he is overleyed. It hes spendit that wharon my numerous familie sould haue bein susteined; it hes greivit my mynd continualie, and now, in end, it hes brought me in extream danger of my lyff; wharfor I beseik yow burding me na mair with it, vnles yie wald haue my skine. Now the Lord Iesus, of the sam loue that moued him to giff his lyff for his Kirk, govern and keipe the sam fra the pollutiounes of this last age; and mak ws, and all the laborers within the sam, euer myndfull of that grait day, when he sall com and call ws to a compt of our dispensatioun. AMEN. From the bed of my Infirmities, the 12 of May, 1601.

Whowbeit, the King conceallit this Letter, and wald nocht suffer it to be red, yit he followit the aduys of the first part therof, and renewit the Covenant, to the grait confort of all the Kirk at that Assemblie, and ordeanit the sam to be done throwout the land. The King ther, as I hard, maid a comfortable confessioun of his finnes and his fathe; and promesit maist weghtelie and solemnlie to abhor all papistrie, idolatrie and superstitioun, and to liue and die in the trew relligioun wherin he was brought vpe, and whilk was pretched and professit within his realme of Scotland presentlie; also to execut iustice, and do all dewties of a godlie and Christian King, better then ever befor.

A MEMORIALl EUCHARISTIC AND EUCTIC AFTER MY SIKKNES IN THE YEIR 1601.

AMANGS the milliones of thy mercies LORD,
Whilks thou hes heaped on me all my dayes,
This benefit of freche I mon recorde,
To steire me vp to thankfulnes alwayes.

For euen as Nature dytts, and all men sayes,
He is a wratche vnwerthie of the light,
Wha is ingrat, and namlie in thy sight.

And first for to recompt my cearfull case:
I was about the tryall of my lyf,
The quhilk, as I may iustlie say, alas!
I fand of euerie sin excedding ryf.

I thank thy grace, with battell, greiff and stryf,
But oftentymes ouerwhelm'd, ouercom and win,
Be Sathans flight, the wicked world and fin.

For whilk I fasted, pray'd, and meditat
 Vpon the Word full oft and earnestlie:
 I did indure the chastisements I gat,
 And vsed my self in godlie companie.

For all this fra my self I could nocht sie,
 But fand a woundrouse force that did withstand,
 And ofttest fin to haue the vpperhand.

Then said I, LORD, I sie ther's na remead
 For to put end to this offending thie,
 All meanes I vse in vean. It's onlie dead
 That will releiue me of this miserie.

Therfor, O! LORD, gif thou may pleased bie,
 Cut af thir finfull dayes and tak me hame;
 Na graitter gift nor this I can acclame.

Thus efter praer, I paus'd a whyle on deathe,
 And thought it passing sweit to think vpone,
 Till I perceaued an altering in my breathe,
 With schuddring cauld and ganting; then anone

I hafted hame becaufe I was alone,
 And cal'd for chamber, fyre and bead fra hand,
 And skarlle now vpon my seit might stand.

I went to bead, and on my bouk atteans,
 A crewall fiver ther vpon me seaf'd,
 Wilk brunt vpon my fleche, my bluid and beans;
 That I suppos'd now it haid thie pleaf'd

Of all my troubles me for till haue eaf'd
 Be sending deathe, the messinger of grace,
 To tak mie hame vnto my resting place.

This message, whill I gladlie did abyde,
 Concluding with my self affuredlie,
 Be grait increffing searnes in my fyde,
 In my conceat it was a pleurafie;

And sa indeid it kythe at last to bie,
 And past farn critik dayes withoutin cure,
 Whilk maid me think my deathe wes fellon sure.

I thank thy grace a houndreth thousand fyfe,
 I was refolu'd and hartlie weill content;
 Yit, left the meanes of lyff I fould dyspyfe,
 They for the Doctor and Chirurgian sent;
 Thow lukked fa, they cam incontinent,
 And cairfullie on mie they did thair cure,
 Bot O that whyll what pean did I indure!

O pean, the ghen, the torment, and the rak,
 Whow fear art thow to fillie fleche and blude?
 Whow vexes thow the head, the hart and bak?
 But pruff thy preafs can nocht be vnderftude.
 Whils in thow raifches with thy fchowre fa rude,
 Ther is na rest in bodie nor in mynd,
 Nor nought can please the pitifullie pynd.

I thought it fweet with deireft deathe to ludge,
 Yit felt the paffage peanfull, foure and hard,
 I wald haue fean bein at my laft refuge,
 Bot pean and fearnes furring me debar'd.
 I lyked nocht fer to reteire fa nar'd,
 Bot all mens lome to lime did me allure,
 And murning flock, wherof I had the cure.

For frinds and flock for me did fast and pray,
 The pyn'de, the weidow, and the fatherles
 Did cry on thié, and fubbing fear did fay,
 "Delyuer, Lord, our helper from diftres."
 (Bot I, alas! my God, vnworthie was,
 For I am nought, and thow art all in mie,
 To whom pertaines all praife eternalie.)

Thus thow did moue thair hart, and hard thair praer,
 And blest the meanes was vfed to mak mie heall;
 My feiknes ceafed daylie mair and mair,
 Till now all force of fiver clein did feall.
 Bot efter in my hand began to beall
 A crewall Catarh, working mikle wa,
 Bathe mynd and bodie was tormentit fa.

My mynd was vex't with strange imaginations,
 My bodie haill tormented was with pean,
 Whilk did aryse of sympathetic passions,
 And na remead in man did now remean.

Then I on this, my God, to call was fean,
 And maid my prayer in fa ern't a ways
 As I hope to remember all my days.

To memorie I ca'd quhilk I had taught,
 And meditāt into my mynd full oft;
 "(Gods Word beleive, when euer it's teatch'd we aught,
 Bot then its best, when it is deirest coft.
 We all in ease ar lothsome, weak and soft;
 Bot when the cross maks fleche to feill the noid,
 Then is the Word right stedable indeid.)"

The speciall-point was whow the Lord sustains
 His awin in tym of their maist sharpe tentations;
 Withe pitie grait, and mercie he tham meins,
 Induring thair extremitie and passions.
 Syn, efter pruff and tryall of vexations,
 He tham releives, and gives tham rest in end,
 With graitteir pleasure nor euer they war pen'd.

The praer was ithe, the prattise very hard,
 For to beleive and weat withe patience,
 Sic greivous pean tormented me, and mard
 That I could skarlise keip me but effence,
 Till neir dispearing void of confidence,
 Thow turn'd thy face, and gaue a pleisand blink,
 Quhilk perf't my hart, and deiplic ther did sink.

Me thought I saw thyn eis with mortall sight;
 But weill I wat I felt th' effect indeid,
 For wha had said to pass an vther night
 Thow fall haue strainthe, I wald haue thought they leid.
 And yit that luik began atteans to breid
 Sic courage, confort, strynthe and patience,
 As I haue euer to praise thyne excellence.

As Sydrak, Misak and Abednego
 Ley in the flaming furnace frie of harme,
 Sa fullie was I fenc'd againt my fo,
 That thouche as fyre, sa birning was myn arme,
 I lut it ly, as it had bein bot warme ;
 And full fax dayes indurit patientlie,
 Till thow at last with ioy releined mie.

Let anie iudge whow grait my pean could bie :
 When fourtie dayes ar fullie past and spent,
 And yit the mater rinnes aboundantie
 Out of my hand, and litle does relent ;
 All praise to God wha mad me patient,
 Wha weill will cure this, and all vther wounde,
 That I for euer his benefits may founde.

And to confes the treuthe vnto his glore,
 I find ten fauld of ioy and pleasure sweit ;
 Mair than my feiknes and my pean before,
 Bathe in my bodie, and in to my spreit.
 Lord, put in mie thoughts, words and warks that's meit,
 To be a lasting sacrifice to thie,
 Of thankfulness euen to the day I die.

LORD, mak this lyff be feiknes sa perseu'd.
 And keep by thie, still serue vnto thy glore ;
 LORD, mak this lyff, that's sa be thie renew'd
 A new lyff, for to praise thie more and more ;
 LORD, let the ritches of thy mercies store,
 Thus in sic plentie powred vpon mie,
 Be to thy praise and glore eternalie.

And sen from hopped herbrie I men now
 Lainche furthe again into the stermie fies ;
 I humblie pray thie, LORD, thyne care to bow,
 And grant to me as thou kens best agrice,
 Me to preferue in all difficulties :
 And cause me syne aryue into that port,
 Where thy redeimed makes thair best resort.

Thy frie and constant spreit, O LORD, therefore,
 For Jesus seak, in whom thou'rt weill content,
 Set in my faull : that dewlie till adore
 Thie God in Chryst, by him I may be bent,
 To furlie trust and rightlie to repent ;
 To rin my course, and ply my voyage out,
 Till I be saned and past all kynd of dout.

And namlie sen the quarrell of thy CHRYSY,
 Within this Land, requyrs a dewetie
 Of doing, suffring, manie turn and tryft,
 Myn instant faull befeiks vnceffantlie,
 First, what thew will, that I may planlie sie,
 Syn to be stout withe readie vpright hart,
 Amangs the rest to play an honest part.

FINIS.

Merch 1602.

QUATORZAM.

SKARSE fra my right syd past the pitius pean
 Of pungent pleuresie, when Catarha
 Maist curstlie kyth hir force to haue me slea,
 Syn soone cam on this crewall Colica.
 In this respect amangs tham warft of a,
 Because she setles sa in my left syd,
 That moneths ten can nocht hir weare awa,
 Bot stikand still she stubburnlie does byd.
 And namlie when I think I may confyd
 Sa in my helthe, that I may do my turns,
 Sic greiuous grippe she maks me till abyd,
 Of feiknes seare, that all wha fies me murna.
 But, LORD, sen they ar pledges of thy Loue,
 Draw me be tham to CHRYSY in heaven aboue.

DIXAM.

LYKAS the raging tempests in the fie
Does crose the course of merchants in sic fort,
That they ar fean to yeild, and let it bie,
And cast about, and seik the neirast port :
So when I'm fet my peiple to confort,
And for my faulles ease to serue my God,
This crewall Colic giues me battell mort,
And dings me dead when I wald be abrod.
But sen sic stormes ar send from God alone,
LORD, grant contentment, Let thy will be done.

AMEN.

THE END.

ALTERATIONS AND CORRECTIONS.

- Pro *claking*, p. 102, l. 38, lege *clanking*, p. 101.
 Pro */kaffat*, p. 103, l. 25, lege */kaffald*, p. 102.
 Pro *baniffes*, p. 114, l. 34, lege *baniffed*, p. 111.
That is, p. 116, del. p. 116.
 Pro *for abbat*, p. 121, l. 27, lege *ſie abbat*, p. 117.
 Pro *is*, p. 119, l. 9 from foot, lege *as*, p. 116.
 Pro *ſtark*, p. 122, l. 4, lege *ſtarts*, p. 118.
 Pro *aſſembliet*, p. 136, l. 26, lege *aſſemble*, p. 129.
 Pro *Cambuſkinnoll*, p. 142, lege *Cambuſkinnott*, p. 134.
 Note. The Editor has, however, been informed, that *Cambuſkinnoll* is ſome-
 times uſed by old writers.
 Pro *Aſaes*, p. 146, l. 19, lege *Ahaz*, p. 137.
We thus, p. 150, l. 29, deleted.
 Pro 5 *pfalme*, p. 151, l. 30, lege 50 *pfalme*, p. 140.
 Pro *nocht*, p. 158, l. 9, lege *not*, p. 145.
 Pro *Linthgow*, p. 165, l. 7, lege *Linlithgow*, p. 151.
 Pro *luding*, p. 186, l. 19, lege *ludging*, p. 168.
 Pro *had ridden*, p. 190, Note, l. 2, lege *hat ridden*, p. 173.
 Pro *a Calles*, p. 194, l. 16, lege *at Calles*, p. 176.
Is, p. 208, l. 1, deleted.
 Pro *beburs*, p. 223, l. 29, lege *deburs*, p. 204.
 Pro *Einland*, p. 233, l. 13, lege *Einland*, p. 214.
 Pro *put*, p. 238, l. 17, lege *but*, p. 218.
 Pro *bein glaidlie haiſſ receavit*, p. 255, l. 22, lege *haiſſ bein glaidlie receavit*, p. 229.
And, p. 268, l. 11 from foot, delete.
Lord Sachars, p. 289, ſhould be *Lord Sanchar* [*Sanquhar*], p. 254.
 Pro *of*, p. 298, l. 21, lege *to*, p. 261.
 Pro *ratified*, p. 298, l. 28, lege *ratifie it*, p. 261.
 Pro *indifferentie*, p. 310, l. 16, lege *indifferentie*, p. 271.
Ye, p. 329, Note, l. 2, deleted.
 Pro *They quhilks*, p. 339, laſt line, lege *The quhilks*, p. 303.
 Pro *Deut.* 18. 12., p. 352, l. 16, lege *Deut.* 18. 9., p. 315.
Qlk, p. 354, l. 10, delete.
 Pro *the*, p. 357, l. 25, lege *they*, p. 320.

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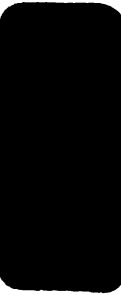
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